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A Monthly Magazine of Educational Topics and School Methods

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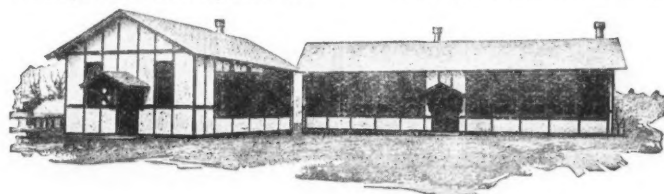
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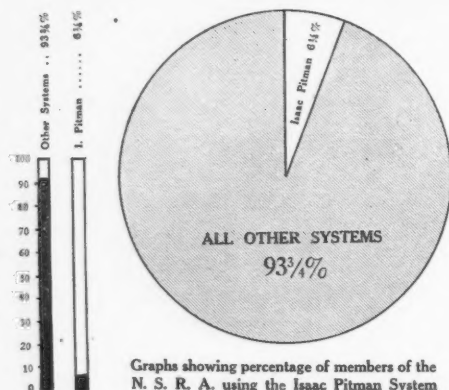
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Why Do So Few Reporters Write The Oldest Pitmanic System?

That is an interesting question suggested by running through the 1920 report of the National Shorthand Reporters' Association. The roster shows that only fifty-seven (6¼ per cent) of the total membership claim to write Isaac Pitman shorthand, the original Pitmanic system. Eight of these are Canadian reporters. The graph visualizes the situation. This is the amazing representation in the leading body of professional reporters of the oldest Pitmanic system in America after eighty-four years of teaching and vigorous advertising!



The roster of the association presents some other thought-provoking data. It shows, for example, that the original Pitman Shorthand has split up into forty-one varieties. (See Official Report, 1920, page 40.) This fact suggests another pertinent question. Why are there so many modifications of the original? The answer is quite simple and also quite convincing. "Changes" and "improvements" and "modifications" in a system are the result of discovered weaknesses by practical users—a recognized need for something better. The greater the number of developed defects, the greater the number of variations.

In support of this conclusion is the fact that the Standardization Committee of the association has been working for years to reduce suggested improvements to a workable basis. Incidentally, the labors of this body of earnest, practical reporters of high professional ideals, striving conscientiously for years to improve Pitmanic Shorthand (but without tangible result), are about the most conclusive proof of the inadequacy of the Pitmanic shorthand that could be offered. It explains why so few reporters use the original system, and why it ranks next to the lowest in reporter representation among the Pitmanic systems of consequence—the lowest being the Munson, which more closely approaches the Isaac Pitman in general characteristics than any other.

The data to be derived from this report is enlightening, in view of the well-known tenacity of life of shorthand systems—as, for example, the Gurney system, which for more than one hundred years has been the official reporting system used in the British Parliament.

But What About Gregg Shorthand?

It is beside the point to discuss the reporter representation in an association which is composed largely of Pitmanic reporters, although the rapid increase of reporters using Gregg Shorthand is without a parallel in the history of shorthand. Gregg Shorthand is a mere stripling compared with the venerable systems represented in the association's roster. The writers of it naturally would not be found in abundance in an association which devoted so much of its attention to Pitmanic problems—such as "standardization," etc.

But this fact is outstanding and significant: One of these Gregg members, Mr. Albert Schneider, won the world shorthand championship in the 1921 speed contest of the National Shorthand Reporters' Association, in defeating three former champions and the best Pitmanic writers that could be summoned to defend the cause of Pitmanic shorthand. He established a record on the most difficult kind of matter given in the contest that has never been equalled by any other writer in any contest—211.2 words a minute net, with an average accuracy of 98.32. In addition, he transcribed five of the highest speed dictations—175, 200, 215, 240 and 280 words a minute—in the time allotted for three—a feat that has never before been equalled. In the five dictations his average speed was 222 words a minute, and his average accuracy, 98.26. The speed and legibility of a shorthand was never more convincingly demonstrated.

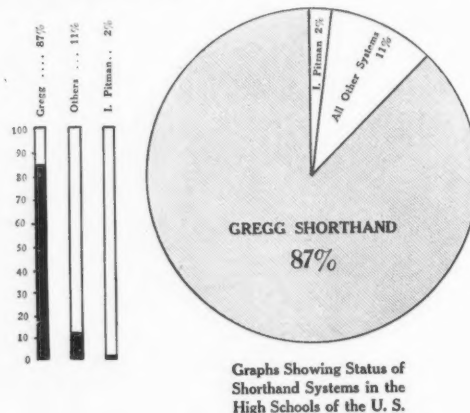
If speed and accuracy in shorthand writing are essential qualifications for a shorthand reporter, then there is not an argument left against Gregg Shorthand. Mr. Schneider defeated the best that the Pitmanic writers could produce, and he is the youngest and least experienced writer to win the championship.

Why Do So Few Schools Teach The Oldest Pitmanic System?

The oldest Pitmanic system in America—Isaac Pitman Shorthand—is taught in the high schools of but 2 per cent of the cities and towns of the United States whose high schools teach shorthand. May not the experience of the schools parallel the experience of the reporters?

The status of Gregg Shorthand, which came into the field half a century after the original Pitmanic system, is in striking contrast. It is taught in the high schools of 87 per cent of the cities and towns of the United States whose high schools teach shorthand—adopted, in most instances, after a comparison with

the older systems. (See graph for comparison.) It is a certainty that the school authorities and the teachers—a majority of whom formerly taught Pitmanic shorthand know **results** when they see them. The teacher has no illusions. He has the experience of hundreds of learners to draw from; the reporter bases his judgment upon his own.



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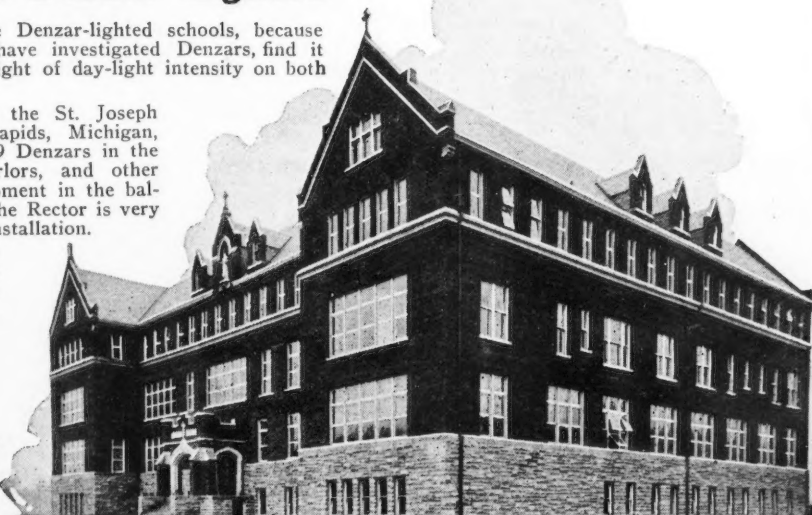
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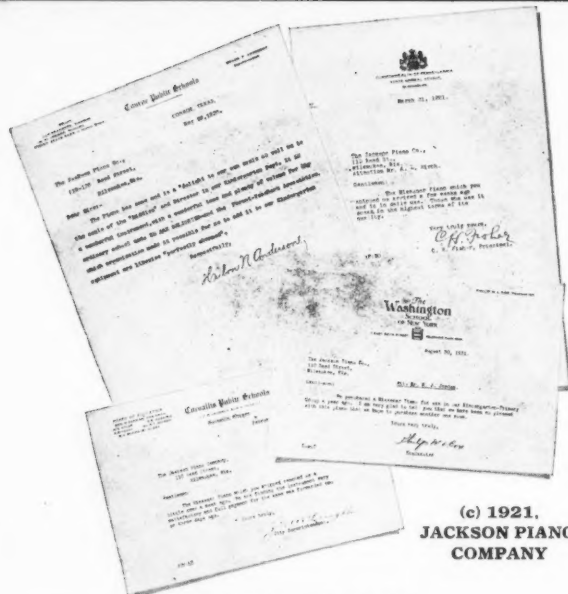
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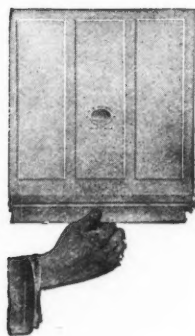
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THE MANTLE OF LOVE. It was an ugly old shack. Though not unduly sensitive to impressions, the Philosopher was always subtly but definitely irritated whenever he passed that hideous and decaying outhouse. Sometimes there is a glorious beauty, at least a semblance of pathos, in ruins; but this thing, to eye and nose and imagination, was unspeakably vile and disgusting. A menace to health, the Philosopher called it, a blot upon the landscape, an outrage against decency, an affront even to faith. It was an ugly old shack.

And then, silently in the December night, came, be-lated, the first snowfall of the season. It incrustated the slender iron railing outside the Philosopher's window. It fell as a Heavenly benison upon the uplifted branches of the garden trees. It crowned the gateposts with its exquisite whiteness. It carpeted with pearls and jewels the prosaic pavement of the street.

All day long the Philosopher growled over the books of other philosophers and grunted over a manuscript he was laboriously elaborating against a coming convention of savants. He had an omelet for dinner, and he doesn't like omelets. He lighted his battered pipe, but it didn't draw properly, and.... Well, the Philosopher said "Hang it!" and went out for a walk.

Moonlight on the snow. The Philosopher breathed deeply of the cool air and forgot that scraggy omelet and his recalcitrant pipe. After a while he stayed his steps. A fairy castle over there, that snow ridged mass with its softened outlines and its alluring shadows—a thing of beauty, a palace of delights! And he went home with a prayer on his lips and a song in his heart. That fairy castle was the ugly old shack.

So the thought of Christmas comes as a mantle of love to cast over the rough places of the world.

THE BEGINNING AND THE END. Echoes of the commemoration of the Dante Sexcentenary continue to reverberate through the land. This is a happy augury. It would seem that the world, and especially the Western world, has found in the life story and in the undying writings of the Great Florentine both light and inspiration.

Not the least memorable utterance anent the author of the Divine Comedy was that of the distinguished novelist and diplomat, Mr. Thomas Nelson Page, the principal speaker at the forty-seventh annual convention of the Colorado Education Association. He discussed Dante from many angles, notably as the earliest prophet of a society of nations, an ideal glimpsed by the illustrious Italian in his treatise, "De Monarchia." But in his peroration Mr. Page reached the highest level of thought. He brought out the fact that Dante's was essentially a religious point of view, that in his masterpiece he fared forth into the mysteries of the spiritual world. "It is the greatest of all debts which Dante has placed upon the world," he said in conclusion. "For he sang of the divine mercy and justice of God, and that is the beginning and the end of all education."

There is a statement which in itself is a sufficient justification of our Catholic school system, a sufficient explanation of the existence of our teaching congregations, a sufficient motive for the zeal in the cause of Christian education manifested by the Church throughout the years. That it should fall from the lips of a non-Catholic gentleman speaking before a group of public school teachers makes it all the more significant. As never before in its

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

history, this country is realizing the need of religion in educational endeavor; as never before our scholars and our men of affairs are uniting in recognizing the necessity of making and keeping God the beginning and the end of education.

In the light of these facts, let us take up our own work with renewed energy and freshened zest. It is a work of inestimable value. Let us learn to do it in a big and Dantesque way.

FOR THOSE IN HIGH PLACES. A willingness to give all they have, an openness to suggestions and criticisms, a keen and pervading realization of spiritual values and a talent for administrative duties are not the only requisites for the leaders of men. Mr. Thomas Nelson Page, in his Dante lecture, points out another, and not the least—though often it is the least valued because the least understood:

"If it be asked what a poet has to do with education in this practical age when action is put forth as the great desideratum of education, let it be said that only those are 'captains' who have their imaginations expanded. The poet has all to do with education. He is, in fact, the great world educator. One only can be an educator of a high order as his imagination expands. It is only those who have imagination that can attain to the highest pinnacles of human intellect."

From this point of view imagination means the ability to see things in a big way, in their larger outlines, in their potentiality as well as in their actuality. We teachers need it; and our superiors need it. Our holy founders had it in copious plenty. It is, it ought to be, a portion of our heritage.

We do not show imagination when we are rule-of-thumb men in the class-room and in administrative offices. And we are rule-of-thumb men when we never look anywhere but backward, when we are most intent on asking, "Has this thing been done before?" when we persistently keep our headlight on the rear platform. Your rule-of-thumb man is timid and perplexed in the face of new conditions, of increased and unusual demands; he often does his best to ignore their existence.

It is to spirits like Dante we must go—Dante and Shakespeare and the rest of that shining host of seers—if we would develop our imagination, if we would learn to see things in a large and vital way, if we would make ourselves capable of looking ahead and facing new conditions frankly and not living in a fool's paradise of our own cowardice and petty conceits. When the ostrich, according to the popular legend, hides his head in the sand, he doubtless experiences a wonderful sense of security; but who wants to be an ostrich?

OF RIDICULE. Certain very earnest ladies and gentlemen have viewed with alarm a rather manifest tendency to poke fun at national prohibition and have organized in the endeavor to persuade newspapers and moving pictures and theaters from exploiting jokes bearing on the evasions of the anti-liquor law. They argue that prohibition is now a part of our national legislation, of our very Constitution; and that to encourage disrespect for the Eighteenth Amendment is to encourage disrespect for our Government itself.

Undoubtedly, irresponsible levity and the spirit of irreverence is one of the most deplorable characteristics of the times in which we live and every thoughtful citizen, and especially every conscientious teacher, should do his utmost to inspire a reverent attitude toward things and

persons and conditions worthy of reverence. But at the same time we might as well face the fact that you can't prevent people from making fun of a thing simply by telling them not to.

The satirist is sometimes a shabby figure, but he plays no unimportant role in history. Not infrequently, as in the case of Juvenal and of Dean Swift, he achieves literary distinction and therefore immortality. And ridicule, when used and not abused, is a powerful and legitimate weapon. Some very good Catholics have employed it most effectively—Louis Veuillot, for instance, and Cardinal Newman and St. John Chrysostom and Tertullian. And may we not say that one of the most potent sources of the discomfiture of the Pharisees of old was ridicule heaped upon their practices by Our Lord Himself?

Ridicule is sometimes the only weapon left in the hands of the victims of oppression and tyranny. But it is a magic blade, for it never makes deep wounds save when its cause is just. Blatant infidels have now and then sought to ridicule Almighty God, but they have never succeeded, for God is Infinitely Perfect and therefore immune from ridicule. The Catholic Church has been attacked in the same way and from the trial has come forth unscathed. To be just and holy is to be above ridicule.

Bullies—including spiritual bullies—wince at ridicule, because ridicule penetrates to their vulnerable points; it smites them where they are weakest. I read not long ago of an occurrence in an Irish town during the hostilities between the Irish Republican Army and the British forces. A group of English soldiers rode down the street in an automobile enclosed with heavy wire netting. An old woman shouted at them: "The Boers put ye in kahki, and the Dutchmen put ye in tin hats, but it took the Irish to put ye in cages!" Now that was ridicule; and from the point of view of Lloyd George it must have appeared most disrespectful.

There are jokes about national prohibition, some of them very delectable jokes. And for the most part those who perpetrate them and those who applaud them have no desire, expressed or implied, of making light of our National Constitution. The point of the bulk of prohibition jokes, is not the authority of the law, but the absurdities of some of the means of enforcing it and the undignified tactics of many of the anti-liquor enthusiasts. A thing can be funny, a person can make himself ridiculous, irrespective of associations. A bishop chasing his hat on a busy street is just as diverting a spectacle as a cobbler engaged in the same pursuit.

Nevertheless, the ridicule so widely leveled at the men who seek to enforce national prohibition is to be regretted, for it produces a bad impression on the unthinking. But, as we have said, you can't silence it by legislation; if history teaches anything, it certainly shows us that.

We who labor in the classroom know that not all the authority in the world can prevent the incompetent teacher or the unprincipled disciplinarian or the unjust principal from being ridiculed. But there are teachers and school officials who are never the objects of juvenile witticism. And why? Because they do not lay themselves open to such attacks.

Let our reformers and our defenders of the Constitution ponder this preachment: "The only way to evade ridicule is not to make yourself ridiculous."

MANNER AND MOOD. "Poetry and Religion," by Professor George Santayana of Harvard University, is a book that cannot be wholly recommended. The author, with all his culture and sympathy and undoubted scholarship, has somehow fallen victim to that theory of comparative religion which assumes that Catholicity has no essential differentiation in origin from the pagan religions old or new and that all forms of religious belief are valid not in terms of truth but in terms of imagination. The theory permeates the present work. But its presence does not prevent Professor Santayana from saying many excellent things and saying them well. Teachers of literature will find suggestiveness in this extract from his concluding chapter on "The Elements and Function of Poetry."

"A tolerable definition of poetry, on its formal side,

(Continued on Page 330)

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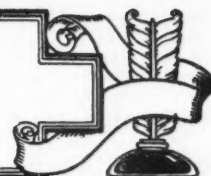
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The Burning Babe

A CHRISTMAS REVERY

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.

he had given a last proof of his fatherly affection for his little flock of religious teachers and of his lifelong devotion to the Boyhood of Jesus. As his spiritual children knelt about his narrow iron bed, the holy founder had breathed those few inspired words whence blossomed the beauteous legend of the Burning Babe.

Unnumbered repetitions of the story and the shaping force of varying senses of proportion and diverging points of view had possibly distorted a little the holy founder's words; but the legend lived through all the year in the hearts of the Brothers, and on Christmas Eve, as the old clock in the chapel pointed closer and closer to the hour of twelve, the story of the Burning Babe became as a flame of hope and fervor within the breasts of all the community. "Who knows," each would whisper, "but even I may see the Burning Babe this Christmas Night?"

And the legend, as it came to the ears and blazed in the fervid imagination of Brother Dalmatius, the youngest of the novices, was this: Every Christmas, just as the priest commenced the Midnight Mass, the little waxen image of the Infant Jesus reposing on the straw in the chapel manger would gradually become transfused as with an inner glow and the little eyes would open and the little lips would smile and the little arms would reach out with the Divine yearning of the Christ Child; and the little body would grow ruddy as with the fire of a great and tender affection until the image seemed a mass of Heavenly flame. But this miraculous transformation would be apparent each year to but one of all the Brothers, to him who during the preceding twelve months had most completely performed the Holy Will of God and most consummately pleased the Divine Boy. And each of the Brothers, the old and the young, the brilliant and the dull, the veteran and the novice, each hoped, with that daring expectancy that only the heart of the very humble can conceive, that the vision of the Burning Babe might be vouchsafed unto him.

The novitiate of Brother Dalmatius was almost completed; and during all the days of that novitiate the young neophyte had been looking forward to this Christmas Night. Would he behold the Burning Babe? Surely he had striven to be a good novice, yea the best novice, the most regular, the most humble, the most obedient, the most mortified. Spiritual conferences and spiritual books had rained upon him an incessant shower of pious directions and exhortations. Many of the things he heard and read he could not understand, but one idea at least had taken firm hold of him and he had made it the foundation stone of his religious life. And that idea was the importance of the virtue of mortification. It was almost

inevitable, perhaps, that this youth with sparkling eyes and ruddy cheeks and billowing muscles and rugged health should have lost himself in admiration of those saints who so heroically—some would say insanely—chastised their body and brought it under subjection. Brother Dalmatius thrilled with youthful hero worship at the memory of St. Hilarion and his diet of fourteen figs a day, of the great St. Jerome smiting his narrow breast with a stone the better to overcome the lusts of the flesh, of St. Peter of Alcantara dwelling in a cell too low for him to stand erect, too narrow for him to lie at full length, and so very cold that the holy man would open the door to the winter blast in order to obtain a semblance of warmth. These men, and men like unto them, were his heroes, for truly they had loved God much.

And the novice's passionate admiration had been carried into practice. Though his director, wise and prudent as novice masters are wont to be, set a decided check upon the young man's extravagant plans of self-immolation, Brother Dalmatius had nevertheless, and within the confines of holy obedience, managed to experiment widely and deeply in the technique of mortification. He was an adept in doing the little things that hurt—in denying himself the last few spoonfuls of dessert, in retaining one position until his bones fairly ached, in resisting the impulse to look hither and yon, in killing on his tongue the apt reply, the ready explanation. For all these things were to him proofs that he truly loved God, that he was following faithfully in the footsteps of his Lord. And the thought of them made him almost confident that he should this night behold the Burning Babe.

Distractions will come, even to the most fervent novice, and so toward the end of the meditation period the attention of Brother Dalmatius wandered to the novice who knelt beside him, the stout and lazy and easy-going Brother Vivian. The dear old Brother who taught the younger men French used to shake his head sadly over Brother Vivian and pronounce him a "mauvais sujet," and at the exposition of community faults Brother Vivian was almost weekly charged with being "dissipated." At this moment, half sitting and half kneeling, Brother Vivian was smiling a little vacantly and looking straight ahead of him with half-closed eyes; and Brother Dalmatius, with that amazing sureness of judgment which characterizes the very young in the house of the Lord, peremptorily decided that, whatever might fall, poor Brother Vivian would never see the vision.

The entrance of the priest into the sanctuary brought Brother Dalmatius back from his momentary mental wandering; and as the Holy Sacrifice began, he looked earnestly, expectantly, appealing toward the little crib and the figure of the Infant. But nothing happened. The little waxen image remained creamy white, the little arms motionless, the little eyes tranquilly closed. He who had striven so earnestly in the way of self-denial, had received another opportunity for sacrifice. And humbly he bowed his head.

But wonderment, perplexity, dismay, came to Brother Dalmatius some minutes later. For as the novices rose to approach the Holy Table, he caught a passing glimpse of Brother Vivian's face—and that glance was enough, and more than enough, to convey to his reluctant brain that, unaccountable, incredible, as it might seem, Brother Vivian had beheld the Burning Babe.

More than twenty years rolled by and Brother Dalmatius found himself on Christmas Night in the novitiate chapel once again. His youthful devotion to the exercises of mortification had served him well, for it had taught him the importance of self-discipline, and had brought to him, now in his early middle years, considerable success as a

teacher, a high reputation for intensive scholarship, and, most important of all, the office of provincial in his order. And wherever the range of his official duties led him Brother Dalmatius was recognized as a master in Israel, as an administrator of firmness and decision, as—and this characterization Brother Dalmatius esteemed most eulogistic of all—a man of Rule.

"A man of Rule." This phrase—as in moments of great external quiet phrases are wont to do—rose tonight unawares from the store of his subconscious mind and momentarily took possession of his thinking faculties. And in its light he reviewed his cares and activities and devout ambitions of the past year. Yes, ambitions. And he could dwell upon the word without self-reproach for not even his almost preternaturally acute conscience could associate his ambitions with any reproach to self-seeking or self-love. Years ago, in this very chapel, he had laid his life a sacrifice upon the altar of the Lord; and no one could accuse him—he could not even accuse himself—of having in the interim crept back to pluck away any part of that which he had dedicated unto God. The honors and privileges incidental to his position as superior he had consistently ignored, the cares and the worries he had willingly and wholeheartedly embraced and cherished. He was a man of Rule.

The Rule of the Brothers of the Divine Boyhood had been written with much care and thought and prayer by the holy founder. Divine inspiration, the older Brothers claimed and the younger Brothers implicitly believed, had descended upon the pen of the saintly scribe; and Mother Church had given that Rule her cordial approbation. The Rule was a sound and reliable way of life for the Brothers, a light to their minds and a guide to their feet, a standard of perfection, a gauge of spiritual progress.

But to Brother Dalmatius—especially during this past strenuous year of his provincialship—the rule had been much more. It had been as letters carved by the Divine Finger upon tablets of stone and blazoned amid the thunders of Sinai. It had been the alpha and omega of his endeavors, the be-all and the end-all of his existence. Its letter and its spirit were alike to him important, and equally important; and it was his repeatedly avowed conviction that he who had departed from even its minutest and most casual precept had become guilty of outraging the entire code. His finer instincts, his nobler feelings, his most generous impulses—all he had vigorously cast aside when there was question of the Rule. He knew he had wounded sensitive natures, he knew he had discouraged timorous souls, he knew he had crushed and blighted opening flowers of beauty and goodness. And the knowledge was to him a source of complacency, for all these things he had done to preserve, to defend, yea to avenge, the Rule. This form had his love of God taken; and perchance—for again the time was drawing nigh unto the annual manifestation of the Burning Babe—his reward might be vouchsafed him even this very night.

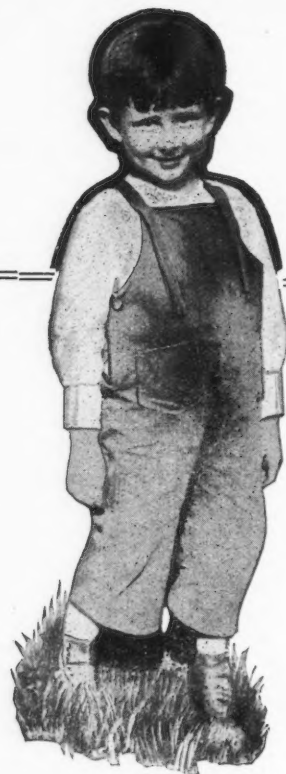
And then suddenly—as had happened so many years before—Brother Dalmatius had a distraction. The bald head of the monk directly in front of him had bowed and bowed—and suddenly it unmistakably and shamelessly bobbed. Angels and ministers of grace defend us—old Brother Vantasius had actually fallen asleep!

The choir was singing the familiar Christmas hymns and Midnight Mass had begun before Brother Dalmatius recovered from the shock occasioned by that outrageous violation of both the letter and the spirit of the Rule; and a little sadly he remembered that he had not seen the Burning Babe this night because he had for the moment been too indignant to look toward the chapel manger. Well, it was holy anger and zeal for the house of the Lord. And that poor weak religious who had—

What was this? Old Brother Vantasius was half risen from his knees, his arms outstretched, his head thrown back; and from his tremulous lips fell falteringly but with a note of ecstasy the time hallowed expression of faith and wonderment and all-consuming love, "My Lord and My God!"

Thirty years later, and, now a superannuated religious, Brother Dalmatius knelt in meditation before the Midnight Mass in the dear old novitiate chapel. And, as is the way with men no longer young, his meditation was

(Continued on Page 324)



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THE CHRISTIAN BROTHERS A SOCIETY OF
TEACHERS

By Brother Z. Joseph, F. S. C.
Provincial, Pacific Coast District.

"Go, therefore, teach ye all nations." Such was the command of Our Blessed Lord to His Apostles; and such is the command which the Church founded by Him has unceasingly urged upon her ministers—"Teach ye." Jesus Christ was the world's Teacher Paramount; His public life was essentially a teaching life. The Church has been a consistent teaching institution from the beginning; indeed, in her own technical language, her vast organization may be reduced to the *Ecclesia docens* and the *Ecclesia docentes*—the Church Teaching and the Church Taught.

But, if every man who gives himself to the service of Christ and His Church—every priest, every religious, every zealous layman—may be considered in a general sense a teacher, the specific office of teaching is accepted by the members of what are known as the teaching congregations, one of which is the Institute of the Brothers of the Christian Schools. The Brothers, familiarly known as the Christian Brothers, are not priests, are not aspirants to the priesthood, are not unsuccessful candidates for the priesthood; they are religious educators, they are specialists in teaching. Our Lord's precept, "Teach ye all nations," they accept in a concrete and definite sense. Their one external work is teaching boys and young men in schools and colleges; and their schools and colleges are in existence all over the world, the Christian Brothers constituting the largest teaching force in the Church exclusively committed to school work.

They are not priests, for the reason that many of the duties which devolve upon the ordained minister of the Gospel, though in themselves holy and necessary, are not directly concerned with teaching. The vocation of the Brothers is a distinct vocation, and the training of the Brothers includes only those factors which tend to make them capable exponents of the teaching art. To be good teachers they must be men of character, and they must be men possessed of scholarship and technical skill.

The bigger and broader and deeper the man is, the better is the teacher. And so, in order to become and to be more manly men, the Brothers take upon themselves the obligations of the religious life. They make the vows of poverty, chastity, and obedience; they secure the salutary discipline of living in community in accordance with the dictates of a rule of life approved by Holy Mother Church; and much of their time they devote to prayer and other religious exercises in order that they may secure and conserve the spirit of Christ, the Perfect Man and the Perfect Teacher.

Efficient teaching is impossible unless the teacher be a man of scholarship and culture, and so the training of the Brothers includes copious provision for study and self-refinement. Their course of study begins in the Preparatory Novitiate, and it does not terminate even when the Brothers receive their university degrees. Their life is a life of study not less than a life of prayer, for both prayer and study are essential in order that they may "teach all nations" in the spirit of Jesus Christ.

Character and scholarship are indispensable for the teacher, but he is not a teacher unless he likewise possess technical skill; and so the Christian Brothers devote themselves in a very special way to the study of the history of education, the philosophy of education, the psychology of education, and the methodology of education, the better to learn intimately and practically the art of teaching. Nothing that is educational can be foreign to them. Their rules, written by their founder, that eminent Christian educator, St. John Baptist de la Salle, lay down the principles which the Brothers must follow in their study of education and in their classroom procedure.

It must hence be apparent to every unprejudiced mind that the calling of the Christian Brother is not lacking in importance, in nobility, in opportunity, in temporal and eternal rewards.

These are the outstanding concomitants of this peculiarly unique vocation; but we may say here a word only of its importance, an importance that is readily determined by an analysis of educational conditions about us. All over the country the cry goes forth that the schools

are not getting satisfactory results; and every thinker capable of going beyond appearances promptly recognizes that the failure of the schools is really the failure of the teachers. The average school life of our state teachers is three years; they do not remain long enough with it, in general, to gather skill from the experience; their educational standards and principles are drawn almost wholly from biological findings, and are as the shifting sands; for lack of men teachers, the boy is, in a sense, feminized, directed to masculine ways with feminine outlook, trained with off-sided appreciation of his rugged physical and mental self, and with no express appreciation of the supernatural, it being more and more assumed that scientific nursing, medical and motherly care, a university approved dietary, and a pleasing physical environment generally, are the vital things, the things openly said to have been slighted by our gigantic pedagogic forbears.

The boy is hence likely to be brought up, and is in fact very often brought up, with but slight vital conception of what he actually is. His teacher has never felt, thought, aspired as he feels, thinks, and aspires. Coming into the fulness of his powers he is hence frequently impelled to accept essential Gospel standards of goodness as unmanly, as womanish; and by his fruits we know him only too often and too well.

Feminine tutorship is not the ideal for the boys' grammar grades, as authoritative educationalists declare; but we are entering on the tragic stage in attempting the feminization of the boys' high school and reform school. Justification for the condition comes with the explanation that it is impossible to secure a sufficiency of qualified men teachers. And while we can censure no one for doing the best possible, the situation must ever prove an unhappy makeshift. All of which emphasizes the importance of the teaching brotherhoods of the Church; their members are expected to be not only qualified teachers, but religiously qualified teachers, whose basic pedagogy is the philosophy of the Gospel.

Infelicitous must be the future of our reform schools and other penal institutions where the influence of men of ability and character must yield before the theories of suffragette and social-worker. Indeed, the political social-work has already succeeded, in some of the penal institutions, in tying the manly hand of teacher and disciplinarian, and maudling sentimentality and feminine empiricism are registering effectively, with the result that at least one reputable retired superintendent could say: "If I were a judge I would never see a boy go to one of those places, for I could be certain that if he did not enter a criminal he would return one. There is no discipline; feminine theories and the political and social influence of their creators make it impossible."

Fundamentally, therefore, the school is the teacher, and the only way to make our boys' schools—ordinary and extraordinary, normal and abnormal—more efficient is to secure men as teachers, but men of character and culture and technical skill. Who dares deny the importance of such an effort? Who is he to refuse a helping hand in a task admittedly so needed and at once so difficult?

To secure such men, to develop such men, to furnish a congenial environment for such men, is the aim of the Brothers of the Christian Schools. And in that eminently essential work the Brothers, from the beginning, have been generously assisted and encouraged by the Church, one of its Supreme Pontiffs even urging them to regard themselves, not as trailers in the apostolic procession, but as veritable leaders, as officers of highest ranking. Pope Benedict XIII formally and officially approved the congregation and imparted to its educational principles the stamp of his sovereign apostolic authority; and, in our own day, Pope Leo XIII elevated the Founder of the Brothers to the altars of the Church; Pope Pius X imparted special blessing and encouragement to their Preparatory Novitiates; and the present Pontiff, Pope Benedict XIV, has graciously and insistently extended to them tokens of a most fatherly solicitude.

That the work of the Brothers is recognized and appreciated by the hierarchy is attested throughout Christendom, in this country by repeated utterances of the Archbishops and Bishops of the dioceses wherein the Brothers are established, and by the insistent requests for their services.

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THE PEDAGOGICAL VALUE OF EDUCATIONAL MEASUREMENTS.

Reverend John A. O'Brien, Ph. D., Director, The Columbus Foundation, University of Illinois.

(Continued from November Issue)

5. VALUES FOR THE SUPERVISOR AND THE TEACHER.—Standardized tests are of decided value to the supervisor, principal or general administrator, because they afford the most reliable measure of the progress of a class and the efficiency of the teacher. Many studies such as those of Boyce¹, Elliott², Ruediger and Strayer³, have been made in an effort to produce a reliable score-card of a teacher's worth. Such qualities as personality, voice, appearance, address, etc., are enumerated, and the attempt is made to weight these qualities with their appropriate values. With all due credit to their helpfulness as a means of refining the supervisor's estimate, in the judgment of the writer they miss the very heart of the question which they seek to answer. For it is not by these qualities that the effectiveness of a teacher can be determined but rather by the actual results secured.

As Superintendent W. L. Connor⁴, as a result of a careful study, has aptly said: "A perfectly groomed teacher of perfect physical proportions working with perfectly graded children in a perfect physical environment may and often does use perfectly good methods in a perfectly futile way." In an address at the Atlantic City meeting of the National Association of Directors of Educational Research, Assistant Superintendent Allison of Chicago, stated that it was his belief that "the correlation between personal appearance and teaching ability was zero or actually negative." Another speaker at the same meeting expressed the same thought in a slightly different but not less witty manner when he said: "The homely girls make the principles work, while the pretty ones work the principals—p-l-e-s and p-a-l-s, please note."

The only reliable index of a teacher's efficacy is the pragmatic test, namely, the results actually obtained. The measure of the progress of a class as determined by a number of carefully selected objective standardized tests will count more heavily with a group of impartial judges than the subjective valuation of a teacher's efficacy which any supervisor may make—no matter how many years in the service he may boast, or how positive or dogmatic he may be in his convictions. It is simply a case of the superiority of the definite objective measure to the subjective estimate or conjecture of an individual. Such objective measurements are of value not only to the supervisor or general administrator, but they find their special serviceableness in help which they give to the teacher herself. They are a means of self-help, self-correction and self-improvement. This latter is particularly wholesome inasmuch as the teacher perceives that the measurement rests not on the subjective conception of the supervisor but on the objective basis of fact. The type of rivalry moreover which these measurements encourage both in the teacher and in the pupil is the more healthy kind—rivalry to surpass oneself or one's own record.

6. FACILITATES RESEARCH.—The comparative efficacy of various methods of teaching, of different kinds of text-books, and other kindred problems, can now be determined with greater accuracy than ever before by means of standardized educational measurements. For example, the writer working under the auspices of the Bureau of Educational Research at the University of Illinois, recently conducted an investigation in nine cities in Illinois to determine the relative efficacy of various types of training in accelerating the rate and increasing the comprehension of pupils reading silently. By means of a Curtis Standard Silent Reading Test applied at

the beginning and at the end of the period, the relative efficacy of the different types was determined with reasonable and reliable accuracy. Without such an objective measurement, and depending solely upon the conflicting estimates of so many different teachers, the results would have been shrouded in such uncertainty, that the research would have been largely a waste of effort.

"Standardized tests are helpful," says W. S. Monroe,² "in another way to the teacher, particularly the rural teacher who must work isolated for the most part from other teachers. The standards of such tests are definite objective aims stated in a way that both teacher and pupil can understand. The value of a definite standard can hardly be overestimated. As we shall show later it furnishes a strong motive. It also guides one's efforts. It makes possible economy of time by limiting training. The use of standardized tests directs attention to the results which are to be attained. Too often attention has been focused upon the method being used rather than upon the results. A third advantage is due to the fact that the patrons of the school are interested in definite statements of results, particularly when those results can be compared with recognized standards. Many objections to a teacher or a school have been answered by the accurate measurement of results."

SOME WIDELY USED TESTS

Among some of the more widely used standardized tests and measurements may be mentioned: Curtis Silent Reading Test, No. 2; Monroe's Standardized Silent Reading Test, Thorndike's Visual Vocabulary Test, Cleveland-Survey Arithmetic Test, Monroe's Diagnostic Tests in Arithmetic, Curtis Standard Research Test in Arithmetic, Series B; Ayres Spelling Scale, Freeman's Handwriting Scale, Charter's Diagnostic Language Test, Hahn-Lackey Geography Scale, Harlan's History Test.

To the great cause of perfecting such a standardization in educational measures, hundreds, and during the past decade particularly, thousands of men and women have devoted their energies and persevering toil. The patient study, the pains-taking investigations, the keen analysis, the years of unremitting labor and ripe experience of so many talented workers have not been barren of results. A body of standardized educational tests, scales, and measurements have already been produced. More are being constantly devised and the present ones are being further refined and improved. Concerning the significance of this contribution, Charles H. Judd,¹ one of the most prominent of the scientific students of education, wrote in 1918:

"The effort to lay down by investigation satisfactory standards of school work is one of the most productive lines of educational inquiry which has ever been instituted. Like all great movements, this movement of standardization has been misunderstood and opposed, but it is steadily gaining ground and promises to be the largest contribution of this generation to education."

ORIGIN AND DEVELOPMENT OF MOVEMENT.

Yet this great movement so rich in present accomplishments and in the promise of even greater fruitfulness has had to win its way in the face of an opposition which almost smothered it at its very birth. Leonard P. Ayers,¹ himself a national figure in educational science, thus vividly describes the origin and striking progress of the movement to measure educational products:

"Eighteen years ago the school superintendents of America, assembled in convention in Indianapolis, discussed the problems then foremost in educational thought and action. At that meeting a distinguished educator,² the pioneer and pathfinder among the scientific students of education in America, brought up for discussion the results of his investigations of spelling among the children in the school systems in nineteen cities. These results show that taken all in all, the children who spent forty minutes a day for eight years in studying spelling did not spell any better than the children in the schools of other cities where they devoted only ten minutes per day to the study.

1—O'Brien, J. A., "Silent Reading," Macmillan Company, N. Y., 1921.

2—Monroe, W. S., "Measuring the Results of Teaching," p. 20.

1—Judd, C. H., "Introduction to the Scientific Study of Education," p. 214.

(Continued on Page 323)

1—Journal of Educational Research, June, 1920, pp. 425-436.

1—Boyce, A. C., "Methods for Measuring Teachers' Efficiency," Fourteenth Year-book of the National Society for the Study of Education, 1915, Part II, p. 10.

2—Elliott, E. C., "How Shall the Merit of Teachers Be Tested and Recorded," Educational Administration and Supervision, 1:291-99, May, 1915.

3—Ruediger, W. C., and Strayer, C. D., "The Qualities of Merit in Teachers," Journal of Educational Psychology, 1:272-78, May, 1910.

4—Connor, W. L., "A New Method of Rating Teachers," Journal of Educational Research, vol. I, pp. 338-359, May, 1920.

METHODS IN THE TEACHING OF SINGING.

Rev. F. Jos. Kelly, Mus. Doc.



Rev. F. Jos. Kelly

No subject in the curriculum of our Catholic schools has been given more thought or experienced greater development in the last few years than the training of the child voice for singing. And this in spite of the fact that there are many who in this enlightened age regard music only as a recreation wholly lacking any pedagogical worth. This development has been fundamental in character and far-reaching in influence. That time has passed when music was cultivated for amusement only. Its pedagogical value has been demonstrated beyond a shadow of doubt, and has been found to be of inestimable assistance in developing the child-mind along lines heretofore left untouched. The teaching of music in our schools has now asserted itself to such an extent that it ranks in importance with the other branches of the curriculum, and compared with some it is superior. New ideals have arisen and new standards have been established, so that today an appreciably higher quality of music is demanded than has heretofore found acceptance in our schools, when music was regarded merely as a "filler in." Old and popular melodies, songs of no musical worth were considered good enough not many years ago, when the educational value of music was not recognized nor its pedagogical worth realized.

At the outset let it be stated that not every teacher is able to teach music to the children. The teacher of singing in our schools should be specially trained for her work. She is dealing with an instrument of the most exquisite delicacy—the child voice. Unless the teacher understands thoroughly and realizes the importance of her work, the possibilities for harm are unlimited. The importance of using the child-voice correctly will not suggest itself to the ordinary teacher, and the grave consequences following its incorrect use are not thought of sufficiently by those in authority. The mature voice needs care in training, but what we call "care" with the mature voice would not at all answer in the treatment of the child-voice. A correct knowledge of the mechanism of the child-voice, its capabilities and limitations would enable teachers generally to prevent a wholesale injury and destruction done the voices of children, an injury which is irreparable. So much for the voice of the child.

The training of the child-voice

from the beginning should be mentally musical. He should be given an ear-training and if possible he should be taught to think by examples of staff notation. He should also be well-grounded in rhythm. He should, from the first, hear modes of beautiful tone, in order that his taste may be above the ordinary. Early instruction in intervals and chords and a sense of rhythm should be inculcated. Tonal instincts manifest themselves early in children and their power of imitation can be put to good use in the teaching of singing by giving them the purest and most beautiful tones to imitate. Moreover, a child strives very early in life to express his musical ideas. There is no child in the world that is musical that does not rejoice when he sings a beautiful tone for the first time. He should be encouraged to express his own musical ideas. Cheerful teaching is the great moving principle of child-life. Children must discriminate between singing tones and tones that do not sing. Let the child cultivate his taste early. Since music is beautiful he should learn to love it long before he understands it and when interested he will begin to educate himself.

From the very beginning children should be taught to read music. Rote singing should positively have no place in our schools. It is to be condemned at all times. And since our aim in school singing is to lead the children up to the study of the Chant of the Church, rote singing becomes a capital crime. Children should be able to read music fluently before attempting that music upon the proper rendition of which so much depends. Therefore with the employment of a proper method by which a facility of reading notes is acquired, the children will be prepared to take up the study of the glorious chant of Holy Church, with the realization that success will crown our efforts in the teaching of it.

The first qualification then for a singing teacher is a special training for the work. But the success of such a teacher in the matter of school-singing, and especially in the teaching of the chant, depends in a great part upon the particular method used. As far as our Catholic schools are concerned we are to be congratulated upon having a work which is without a peer among the many methods of singing now on the market. I refer to the monumental work of Mrs. Justine Ward, the Catholic Education Series of School Music published by the Catholic Education Press of Washington, D. C. Wherever this work has been used wonderful success has attended it. I myself heard children of the first and second grades sing rather difficult melodies at sight, after one year's training. The results were marvelous. These same children sang Chant melodies at sight as readily as melodies in modern music. This admirable work treats all the points of voice-training of children in a scientific

(Continued on Page 326)

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THE CATHOLIC SCHOOL JOURNAL,
Member of Catholic Press Association.
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December, 1921

H. O. Rittenhouse is a retired Commander of the U. S. Navy and commenting upon Elihu Root's statement that the world must look to good character rather than to intellectual power and learning for release from its ills, makes such a clear plea in public print that it may well find a place in an educational journal.

"Mr. Root's statement is not new. It has been the uncontroverted utterance of wisdom and experience throughout the ages, and his strong endorsement and emphatic assertion should awaken us from the dreams and delusions of a false security. If we are seeking for fundamental causes to account for the weakness and insecurity of our Western civilization, one promising field for our search is that wherein our children are trained. The educational institutions of Europe and America alike, for over a century, have concentrated their efforts upon intellectuality and scholarship and have given but incidental recognition to the claims of character. Schools and colleges have established an unchallenged primacy over the home, the Church and every other institution related to the bringing up of children and youth, and the public has come to rely upon them for the entire educational outcome. The Church has but little opportunity to give the word of instruction to children, and practically no opportunity for real training. Industrial conditions in our large cities

have disqualified the homes as competent agencies for character training. The result is an unbalanced education that inevitably leads youth to the erroneous belief that individual and group success is identified with intellectuality and scholarship.

If character is the important and ultimate aim of education, then the most potent incentives should be offered our children for its attainment. To laud the supreme worthiness of character by our words and then stultify ourselves by conferring the highest rewards and honors for other things is to violate the first principle of all good training and to dishonor character in its own citadel. Actions speak louder than words, and our children, responsive to our deeds are woefully misled. Intellectuality is not the solvent of evil.

The dominant note of the diploma should be laudation of character and of the promise shown for good citizenship. The diploma should be given to every pupil whose conduct record is satisfactory, regardless of scholarship, and it should be denied to every pupil whose conduct has fallen below the established standard, regardless of scholarship. A careful certificate of scholarship results should be given in addition to the diploma, or the scholarship record may be inscribed on the diploma without comment." This may sound strange to non-Catholic ears but very familiar to Catholic ears—"Intellectuality is not the solvent of evil."

The London Daily Chronicle objects to President Harding's additions to the English language. It calls his use of words "a desperate venture in the coinage of new words." Two words seem to disturb the serenity of the London editor: "Normalcy" that was used very frequently during the last Presidential campaign, and "Hospitalization," a word used in the message to Congress. As a matter of fact, both these words are to be found in the dictionary. "Normalcy" is defined as the state of being normal, and "Hospitalization" as the putting of sick persons in a hospital. Even if the English editor does not like these words, he will find a good many other words in the President's address and Secretary Hughes' program that while found in the dictionary possibly may not please him either. In that book, "The Mirrors of Washington," that has stirred official Washington as never before, the unknown author states that President Harding has two vanities, his vanity about his personal appearance and his vanity about his literary style. The author adds: It is his chief vanity and it is one that is hard to escape for him who speaks or writes.

One may rest assured that the President as a country editor had read many a proof and a proof-reader knows words as few other men.

In conversation, the other day, with a teacher of much experience but who has now retired to take a well earned rest, we asked whether the charge that many of the public schools were failing in the real work of education was true. As a proof, the statement was made that quite recently, three pupils of different schools were asked: "How

many square feet in a square yard?" None of the three could give the answer. This comment was made: "If we were to only half excavate for a building and then put in the most beautifully surfaced sandstone on a shale foundation, how much of a building do you think we could build?"

I mean to say our children are not getting the correct foundational education. The present system seems to be to try and give the children college education in common and high schools without the necessary foundation." Our own schools should heed this danger and be earnest in putting in a good foundation.

We very often can gain useful information from instructors in the realm of State schools. A State official of sense and experience remarks that: "Training consists of something more than spending time in a teacher-training institution. Real training ought to qualify the individual who has received it to do his or her work successfully, and if this can't be done, the person isn't a trained teacher."

Too much theory and not enough practice has been the cause of the failure of so many so-called "trained" teachers, the State school head continued. More teachers have failed in their work because of the lack of practical training than have been failures in normal schools because of their inability to pass the theoretical work. It is a mistake, he adds, to give a person a diploma merely because the individual has carried out a prescribed program of theoretical work." He quite casually remarked that many of the instructors and professors of psychology were incompetent to teach this science and a bystander added: "Yes, they do not know what they are talking about and of course the listeners do not either."

Vocational training has apparently had its day. Young folks of our day could have no more disastrous advice given them than that no study of any subject should be undertaken unless it was immediately directed to the calling in life which they had chosen, hence they would go out into the world very wretchedly prepared for anything else. Dr. Butler of New York calls it a "costly sham" and adds: "that there are no knowledges and no habits which may be made useful in any direction whatever, but that each individual must be directly trained for a specific task or calling and then held to it, that individual finds the door of opportunity shut in his face."

Several brief articles available in mimeographed form may be obtained from the National Catholic Welfare Council, Bureau of Education, 1314 Massachusetts Avenue, Washington, D. C., describing the relationships existing between Catholic parochial schools and public education in several foreign countries. The following may be obtained for ten cents (10c) each in postage stamps:

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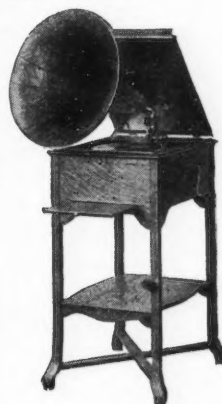
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CHRISTMAS STORIES FOR READING AND LANGUAGE

Carrie R. Starkey

BOBBIE WAS POLITE

When supper time came no one could find Bobbie. Aunt Belle remembered giving him a basket to gather eggs but he had not come back and no one had seen him. They called and called, but no one answered. They looked in the barn and they looked in the chicken coop, but Bobbie was nowhere to be found. "Could he have run away?" asked Uncle John. "Could he have fallen in the creek?" asked Aunt Belle. Cousin Mabel began to cry, feeling sure her little playmate was gone forever. Everybody left their supper untouched and everybody had an aching heart as they started out on a search for Bobbie. Even Old Dog Tray seemed to know what was the matter, for he sniffed at Bobbie's coat hanging behind the kitchen door and then started off, with his nose close to the ground.

By and by Old Dog Tray came back barking joyously, but everybody was too deeply concerned over the loss of Bobbie to pay any attention to Old Dog Tray. So he wagged his tail and did his barking all for nothing. It was Uncle John who first noticed that Old Dog Tray seemed to have something to say.

"I believe the dog knows where he is," said Uncle John. Old Dog Tray barked more frantically than ever and ran towards the door. Uncle John opened the door and followed the dog out. Across the yard he bounded, looking back to make sure Uncle John was following. Past the barn and the chicken coop ran the dog, past the corn crib and the wagon shed, out into the far hay field and behind the tallest hay stack, where he stopped and waited for Uncle John to follow.

And there on the shady side of the hay stack was Bobbie, fast asleep.

"Well, well," said Uncle John, "is this the way you gather eggs for your Aunt Belle?" Bobbie rubbed his eyes and looked very foolish.

"You see, it was this way," he explained to Uncle John. "When I found the nest of eggs an old hen was sitting on it and I just thought I'd be 'perlite' and wait for her to come off the nest." And, sure enough, just beyond Bobbie was a nest full of nice fresh eggs. Bobbie soon had the eggs in his basket and with Uncle John and Old Dog Tray he went home to supper.

WILL SANTA CLAUS REMEMBER?

Nancy and Sonny went up into the north wood to spend their vacation. For days and days they rode with father and mother in their automobile until little Nancy thought they surely must be near the North Pole. They drove right through the land of Christmas trees; past miles and miles of forests that were made up entirely of Christmas trees, little and big.

One day they stopped to eat their lunch by the roadside in the shade of the pine trees. Nancy and Sonny found a beautiful big tree standing close to the road. "I wish we could have that tree for our Christmas tree," said Nancy. "I'll tell you what let's do," said Sonny. "Let's write a note to Santa Claus and put it on this tree and when he comes into the forest after his trees he can bring this one to us."

They asked father for his pencil and some paper and they wrote a letter telling Santa Claus where they lived and asked him to chop down that tree and bring it to their house. They tied the note to the tree with a piece of string and drove away feeling sure that Santa Claus would find it and get it for them.

When vacation was over and they came back through the Christmas tree land the children begged their father to stop again by the same tree while they ate their lunch. As soon as the automobile stopped the children scrambled out to find their tree and see if the note was still there. Sure enough, the note was still there. Sonny untied it to read it once

more, and on the other side of the paper was written: "Be good children and think of me, and when Christmas comes you will get this tree." The children were so excited they could hardly eat any dinner and now they are counting the days till Christmas comes, feeling sure they will get that tree.

IN CHRISTMAS TREE LAND

While Nancy and Sonny were on their vacation in the north woods they lived in a real log cabin. They had never seen a log house before and they thought it was lots of fun to have the walls made of rounded logs instead of plain papered walls. There was a big fireplace made of red brick where father built a roaring fire every night. Nancy and Sonny gathered up the pine needles that were lying on the ground and when the fire was lighted, they would throw the pine needles into the blaze. They would flame up and filled the room with a bright light and a nice perfume, that Nancy said "smelled like out-of-doors."

They would sit around the fire until they felt sleepy, then mother would put them to bed in a little bedroom that was just big enough to hold a bed and a chair. Sonny thought it was great fun, but Nancy could not sleep at first and she did not like the nights. The pine trees made too much noise and she was sure she heard something run across the floor of her room. Nancy was very much afraid of mice and she was afraid to go to sleep for fear a mouse might jump on her bed. She wished it was morning and almost before she knew it, the sun came peeping up over the pine trees and sent its rays into her little bedroom.

When mother came and told her it was time to get up Nancy told her all about the mouse that had kept her awake. "You foolish little girl," said mother. "That was not a mouse, but a dear little chipmunk coming to get acquainted with you. See, there it goes now." Nancy, sitting up in bed, saw the chipmunk run out through a hole between the logs and begin looking for something to eat.

After breakfast father and Nancy went to the store and bought a bag of nuts to feed the squirrels and chipmunks and Nancy did not lie awake thinking she hear a mouse any more. Every morning the little chipmunk came into Nancy's bedroom and waited for her to feed him nuts before she had her own breakfast. They became very good friends and the little red squirrels were so tame they would eat out of Sonny's hand. When the children came back to school they hated to leave their little playmates behind.

FATHER'S GIFT

The children had such a happy time in the Christmas Tree-land that father told them he would make them a present when they were ready to go home.

"It is something you can always keep," said father, "and it will always remind you of your happy vacation in Christmas tree land. It is something that will live out-of-doors all the time and will never have to be fed."

The children guessed and guessed what the present might be. They thought of the squirrels and chipmunks, but remembered they had to be fed. They thought of the Indian dolls and baskets they had seen at the store, but those could not be left out of doors all winter. It was not candy, because that would not keep. It could not be fruit, because that would spoil. It could not be chickens or rabbits, for they must be fed. They had to give up, but even then father would not tell them what it was.

"You shall see when you are ready to go home," was all he would tell them.

When father brought the car to the log house to pack up their things to go home, there on the running board, in a stout wooden box that father had made, was a dear little Christmas tree, roots and all.

"We will plant this right in the middle of our lawn," said father. "and then you will have a Christmas tree all the year long."

The children were very happy to think they were to have a tree in their yard that came from the far north country.

"Every time we look at it, it will make us think of our happy vacation in the woods," said Sonny, "and won't it look pretty next winter when it is covered with snow?"

MORE PRESENTS

Father was not the only one who made presents in the Christmas tree country. Nancy and Sonny went into the woods every morning and gathered the fresh pine needles. They cleaned them very carefully and put them in a bag. It took a good many mornings to pick enough pine needles to fill the bag, but they kept at work, "because," said Nancy, "we want to surprise father."

By the time they were ready to come home they had their bag full and mother made a nice sofa pillow cover and put the pine needles in. "That will be so nice for father to lay his head on when he comes home tired from work," said mother, "the smell of the pines will make him think he is lying under the trees near our dear little log cabin."

The children had made a present for mother that she knew nothing about. Father had made them a window box which Sonny covered with the bark of the birch tree and Nancy went through the woods with her little spade and dug up the prettiest ferns and wild flowers she could find and planted them in the box. Mother was very much pleased over her present and said it was just what she wanted to put in her sitting room window, where she could look at it every day and recall her summer vacation.

When everybody had shown their presents, mother laughed. "Well," she said, "I did not intend to give you my presents until we reached home, but this seems to be gift-giving day, so I guess I'll give you mine now."

Going into her bedroom, she returned with an Indian canoe for Sonny that made him fairly yell with delight. For Nancy she had a pretty Indian basket filled with maple sugar. "It seems just like Christmas," said Nancy, and they all started home feeling very well satisfied with their summer vacation.

STORIES FOR REPRODUCTION IN PRIMARY GRADES

Edith M. Pheasby

THE SNOW'S WORK

"How softly you fall, snow. You fall very fast but you do not make a noise like the rain," said little Tom.

"My flakes are fine and soft," said the snow. "They cannot make a noise. They fall fast because they must cover all the ground today to keep the little flower roots warm. I do not want them to freeze this winter. I must fill the brooks, too. Then when the snow melts it will make all the water they need."

"I must cover the ground so the boys and girls can have a good time. I like to have them build snowhouses and make snow-men. I know they like to take their sleds and slide down the hills. What fine sport they have! Fathers and mothers like to take sleigh rides, too. I enjoy hearing the sleigh-bells ring, don't you?"

WHAT JOHNNY AND MAY DID

Johnny and May had never seen snow. They were much surprised when they woke up one morning to find the ground covered with something soft and white.

"Oh, mamma," they said, "see what lots of cotton rained down last night." They quickly dressed and ran into the yard.

The children picked up some of "the cotton." It was soft and pretty, but, oh, how cold. Papa saw them playing. He told them the pretty white stuff was not cotton but snow. He said the snow would not last long.

In the afternoon mamma went to May's bureau for a clean apron for the little girl. And what do you think she found there? All the handkerchiefs and aprons and hair ribbons were piled in a wet little heap.

How could this have happened? Well, I will tell you. Little May had thought it would be very nice to save some of the pretty snow; so she had filled up all her bureau drawers with it.

Now little May knows that it is better to keep snow in the yard than in the house.

WILLIE'S NEW COAT

Willie wanted a new coat. He had written a letter to Santa Claus asking for one. He hoped the new coat would have many pockets in it.

Christmas morning came at last. Willie was taken to see the Christmas tree. How beautiful it looked with strings of pop-corn and tinsel. But the new coat—where was it? Had Santa forgotten? No, indeed. Willie soon spied a large, flat box. It lay under the tree.

He hurriedly opened it. There lay the coat. It was a fine coat with large brass buttons. Then he tried it on. Santa must have known his size, for it was a perfect fit. Willie thought he would see how many pockets there were. He put his hand into one pocket and pulled out a cent. He was much

surprised to find it there. He then put his hand into another pocket. There he found a cent also. In each of the ten pockets he found a cent.

"Dear old Santa," said Willie, "how good you are! You not only gave me the coat but you even gave me some money to buy marbles to put into the pockets."

WHAT THE DOG AND CAT PUT IN LAURA'S STOCKING

It was very late and every one had gone to bed—that is, every one but Jip and Pussy. They were sitting together on the rug in front of the kitchen fire. They were talking very earnestly to each other.

"Laura is the nicest little girl I ever saw," said Jip; "she never pulls my tail nor hurts me."

"And she never brushes my cat's fur the wrong way as some children do," said Pussy.

"She always sees that my bowl is full of water," said Jip.

"And my saucer full of milk," said Pussy.

"Do you know what I think?" said Jip. "I think we each ought to put something in her stocking."

"I think so, too," said Pussy. "What shall it be?"

Both the dog and cat thought for a while. Then Jip said, "I'll give her that bone the cook gave me yesterday. I hid it in the closet behind the flour-barrel."

Away trotted the little dog. Soon he returned with the bone. He looked at it longingly for a moment, then stood on his hind legs and dropped it into the stocking.

Pussy ran under the sofa. In a few minutes she came out again with a fat mouse in her mouth. She walked over to Laura's stocking, stood on her hind legs and dropped the mouse into it.

The next morning was Christmas. When Laura saw the presents in her stocking she burst out laughing. But she was very much surprised, too. She said Jip and Pussy were kind to her.

SANTA CLAUS

"Hurrah!" said old Santa Claus, running into his workshop where all the beautiful Christmas presents are made. "We must have one hundred more dolls right away. I have just heard about one hundred more little girls."

Then all the workmen laughed and began to work as fast as they could.

"We must make six hundred tops, too, for good little boys." And the workmen who made tops all took their tools and said, "All right! we'll get them done if we have to work all night."

On Christmas day all the good children received the presents. Santa Claus did not forget to leave a package

at the home of each child who had tried to be kind and helpful to others less fortunate than himself.

THE OLD CLOCK

The old clock thought it was the prettiest thing in the house, especially at Christmas time when it was hung with greens.

The children, Tom and Kate, had been making wreaths for some time. The old clock wondered which wreath they would put upon it.

When the time came the children took the largest and best wreath to decorate the clock. How pleased the old clock was! He was so happy he struck seven when he ought to have struck but six.

"Dear me," said Tom, "doesn't it seem a shame to waste our best wreath on this old thing? It is so ugly we must cover it up."

The clock was too much astonished to say a word. All at once it stopped, and, sad to say, it never went again.

CHRISTMAS TIME IN MOUSELAND

One day Mrs. Mouse called her children to her.

"My dears," she said, "do you know that tomorrow will be Christmas day?"

"What is Christmas day?" asked the little mice.

"That is the day," said she, "when people have lots of good things to eat. Now, my children, what I want you to do is this: Watch carefully at the hole leading into the pantry. I saw cook put six pies in there this morning. If pussy is not around take a piece of pie and bring it home. If you see anything else that looks nice try and get some of that also. We must fill our store-house today."

Away went the little mice. They peeped around but did not see pussy. Each one nibbled off a piece of the pie crust and ran away with it. They made several trips. In the meantime Mrs. Mouse had been visiting the corn-bin. She had succeeded in carrying home several kernels of corn. Soon the storehouse was full. On Christmas day they had a party. All the mice in the neighborhood came. What a fine feast they had.

NATIONAL CATHOLIC WELFARE COUNCIL OF EDUCATION

Catholic Clubs in State Universities and Other Secular Institutions

NOTE:—The following is taken from a paper by Professor A. I. duPont Coleman, of the College of the City of New York, who is President of the Federation of College Catholic Clubs. It is in response to requests being received by the Bureau of Education of the National Catholic Welfare Council for information concerning Catholic Clubs in secular institutions of higher learning.—A. C. MONAHAN, Director.

Catholic clubs have been organized in nearly one hundred non-Catholic universities, colleges, and normal schools in the United States. Many of them are now fifteen or twenty years old, and have done excellent work. They are organized, among other places, at Harvard, Yale, Princeton, Pennsylvania, Cornell, Columbia and some of the largest State universities.

Some of them are known simply as "the Catholic Club;" others are named after such men as Brownson and Pasteur, Catholic leaders of thought; but the great majority are tending to adopt a uniform name which ought soon to be known all over the country as standing for a firm and definite type of character—the name of John Henry Cardinal Newman. There is a good reason for this. He was the man who under God did more than any other to spread the Faith in the English-speaking world in the last hundred years. He was the man who at Oxford, more than fifty years ago, was a pioneer in caring for those of our youth who for one reason or other had been obliged to seek their higher education in other than Catholic institutions.

There should be a club of this kind in every non-Catholic institution of higher learning where our people are. Organization is the watchword of the day. We have known its value in business and politics for a good while; but the war brought the lesson home to everybody. We would never have won the war if everyone had gone along in his own little private way, without co-ordination. We, as Catholics, are still engaged in a great war—a war against unbelief, immorality and lawlessness. In this war there has been no armistice. The need of organization is just as great as ever.

Even if, in an institution, Catholic students do not happen often to have to listen to teaching which directly contradicts or casts a slur upon that of the Catholic Church—people know a little more about us than they did fifty years ago, and are rather more careful what they say—there is still need for a Newman Club. It is not primarily now a negative and defensive movement, as it was at first, when the sole thought of the organizers was to protect the faith of Catholic students amid unsympathetic surroundings. It is now rather of a positive nature. It is an enrollment of loyal Catholic men or women for shoulder-to-shoulder work; it means the enlistment in a well-organized body, of those who are not content to be mere passengers in the ship, but are willing to take a hand at shoveling coal and getting up steam.

Amidst the difficult problems of this reconstruction period, the leaders of our nation ought to be found among Catholics, because we start with a clear and definite ideal of social jus-

tice and human brotherhood; and among Catholics none are so well fitted to take the lead as those who have had the benefit of a college education. But they must be organized and trained for this work; they must have learned to do something in return for all they have received. And during the important formative years of college life the Newman Club will give them what they need.

It will help to make the Church known among the students in the non-Catholic majority. Cardinal Bourne, head of the English Hierarchy, speaking last summer of the Catholic students in the national universities, said: "They will form an element in the Catholic life of the nation of a growing and incalculable value. Even as students they will, if they are faithful to the practices and ideals of their Catholic birthright, exercise a definite influence on their fellow-students who are not Catholics. They will be able, both by word and example, to set forth those principles of life and conduct, based on the Catholic faith, which so many nowadays are willing to accept, even though they have not received the grace to accept that faith itself."

The Catholic Club should include every Catholic student and instructor in the institution. It should get in touch with every Catholic freshman, and be like a big brother or a big sister to him or her. The Club should stand there, ready to take an interest in their welfare, in every phase of it, and make them feel that they are not away from home, because the Church is there.

It should be a social, recreational, and welfare organization—not simply a religious association. It should take an active part in all college affairs, creating a healthy public opinion, supporting the administration in all desirable activities, and helping to discountenance the undesirable.

The Club should have a home—the ideal condition is where a fine, well-equipped building is the centre of its activities, both religious and social, as, for example, at Berkeley or Toronto. But where this is not possible, the college authorities will undoubtedly permit the Club to use some lecture-room for meetings; or there will be a parish hall, or a Knights of Columbus Building, where you will be made welcome.

The Club should see that some means are provided for the religious instruction of its members, supplementing that coming from regular attendance at Church—to deal with philosophical, historical, and sociological questions in a way specially suited to college men and women. For religious instructions, in some of the larger universities, the Bishops have appointed chaplains whose whole time is devoted to the Catholic students. In others, the local parish priest or one of his assistants gives as much time as he can to helping and advising them. The local parish priest will be able to advise what is best to do in any particular case.

Outside of regular meetings for business and study, most clubs have other recurrent activities. The most important, that which distinguishes a Catholic Club from any other, be-

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AMERICAN STUDENTS' LACK OF SERIOUSNESS

By Denis A. McCarthy

When the Young Lady Who Goes to College came home the other day she told with great glee of the way the French professor had lectured his class (of which she is a member) that morning.

The professor, she said, was very angry because of the poor showing his class had made in a recent examination; so he told them in a vigorous English, which they had no reason to believe him capable of using, some uncomplimentary things about the attitude of American young people toward education.

"The trouble with this college," said the professor, "is the trouble with nearly all the larger colleges in the United States. Its students devote too much time to athletic and social life and not enough to study. Study seems to be of secondary importance in the mind of the students. Study is something to put off as long as possible, to attend to as hurriedly as possible, and to get finished with as soon as possible. Dances, parties, amateur theatricals, athletics, these are of more importance in this college than the studies for which the college is supposed to exist.

"I get paid by this college to teach, but how can I teach young people who are entirely uninterested? How can I teach young women who are thinking of the party they attended the night before, or who are looking forward to the party they will attend after the day of the class?

"The trouble with the American mind is that it is too much taken up with things that are of little or no importance to scholastic development—that are indeed a detriment to the advance of the student on the road to knowledge. I often wonder if the American fathers and mothers who send their sons and daughters to college really want them to learn anything!

"I will not say absolutely that American young people do not study. They do study—but it is by fits and starts. They have no idea of working steadily and conscientiously at their books. The trouble with them is that they do not know how to read; I mean with understanding and purpose."

This and much more the French professor said to his class in a voice and with a manner which showed that he meant every word of it. But, as if to justify his opinions of them, the young women he was addressing only greeted the outbreak with a smile.

American teachers are themselves so accustomed to this care-free attitude toward study of American young men and women that they do not remark it much, but teachers from other countries, used to a different attitude on the part of students abroad, are quite at a loss to account for the happy-go-lucky way in which young people here look upon their academic work.

The late Professor Barrett Wendell of Harvard who was for a while exchange professor at the Sorbonne, Paris, tells us in his book, "La France d'Aujourd'hui," of the seriousness of French students as compared to students in American colleges and universities. He was surprised to find, after he had delivered his lecture, how many students would stay to inquire further about the subject of his discourse. "I found myself," says he, "in an absolutely new atmosphere. Whoever has known American students for any length of time will concede, I think, that their abounding energy is exercised in some other field than that in which they find themselves in professional contact with their teachers. The French students seem of a different stripe."

These French students, Professor Wendell says in this book, take their college life with the greatest seriousness. College is to them a preparation for life, and they do not waste any of their precious years in merely amusing themselves. They do not go to college to acquire that vague thing called "culture," but to prepare themselves for some definite career in the future. Hence the seriousness with

which they take their studies as compared with the youth of America.

It is not only in the colleges of this country that this lack of seriousness is found with regard to study. The task in every school is to rouse the pupils to a realization of the necessity of study. Our high schools are filled with young people whose teachers wonder why they were ever sent there, since they show no inclination at all to do the work required of them. The high schools have become miniature colleges so far as the frivolities go, and athletics and social functions seem of more importance than the curriculum.

Happily in our Catholic high schools this tendency to ape the colleges in their social activities is not followed, but more serious purpose in studies would not hurt most of them. We can not help being like our neighbors in the other schools, in some respects. We breathe the same air and imbibe the same traditions. We can not help taking our cue and our color very largely from the major group.

Our Catholic schools are supposed to be independent. We are free from State or public control. We can theoretically depart as much as we like from public school curricula and methods. But the fact is that the public school sets the pace and makes the fashion for our schools, and whether we like it or not we must quite largely conform to the public school model.

The public school, on the other hand, conforms to the wishes of the people who support it. It reflects public morals and public enlightenment. It reflects public fads and the passing hysterias of the public mind. Study is not a serious thing to the public; study is not therefore taken seriously by the young folks at school. When the World Series is in question, everybody is interested, and in every city and town in the United States crowds surround the bulletin boards of the newspapers. Not even during the most exciting times of the late war were there such immense crowds around the newspaper bulletin boards as there were during the Dempsey-Carpentier fight. Graduation Day at the high school or college brings out a respectable crowd of friends and relatives of those immediately interested, but inter-school or inter-collegiate foot-ball brings out everybody.

Thus do the American people show how they differentiate between brain and brawn, between the efforts of the intellect and the achievements of the physical being. And this of course is reflected in the schools and colleges of the country. And Catholic schools and colleges, willy nilly, are affected by it.

Now, of course no one with common sense decries play and recreation. We all know from the old saw that all work and no play is not conducive to brightness, either in the case of Jack or any other boy or girl. There must be opportunity for the development of the physical as well as the mental faculties. There must be an opportunity for young people to meet and mingle in social intercourse. All this is civilizing and humanizing. But there is a great difference between this and the absorption of all the faculties in the achievements of the baseball field or the ball-room.

The main business of young people at school is to study. That is how the French feel about it at any rate, and their view is the view of most of the people overseas. If athletics and sociability in moderation help them to attain the main purpose of their presence in the class-room, all well and good. There is no doubt but that these physical and social relaxations are pleasant reactions from the work of the class-room and study hall, and that the mind so relaxed comes back to its academic work with keener interest. But there is great danger in America, in our Catholic schools no less than in the schools of our neighbors, that athletics and social life may occupy too large a place in

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STUDIES OF NOTED PAINTINGS

Elsie May Smith

THE GOOD SHEPHERD—Plockhorst

Because sheep are confiding, helpless animals, unable to care for themselves, and therefore always in need of a protector to lead them where they should go and keep them from harm, they are typical of people who need protection from the ills and evils of life. The shepherd cares for the sheep, leads them to the best pastures and to the streams of water where they may drink, keeps them from danger, and protects them from wolves and other enemies. The little lambs are more helpless than the sheep and especially need the tender watchfulness of the shepherd. If any of the sheep or lambs are hurt, the shepherd cares for them and nurses them back to health and strength.

In the picture called "The Good Shepherd," by Plockhorst, the shepherd stands in the center with his sheep gathered around him. Notice his handsome face with its regular, finely-shaped features and noble, peaceful expression. There is in it a refined sweetness and purity. Observe his long, flowing hair and the graceful folds of his mantle and robe. Note how tall he is. The dignity and repose in his bearing add to his attractive appearance. On one arm he carries a lamb which has probably been hurt and needs care. Notice how gently the shepherd carries it and with what thoughtful interest he gazes down upon it. In his right hand he holds his long staff and beside him walks one of the sheep. We immediately feel sure that she is the mother of the lamb in the shepherd's arm. Notice carefully the turned head, the uplifted foreleg and soft richness of her wool. Note that all the sheep press up close to the shepherd. Observe the beauty of the ram on the extreme left of the picture, his well-shaped head and horns. Remember, that rams have horns and ewes have not. Notice the ewe between this ram and the shepherd with her tongue protruding from her mouth. Notice her pointed face and the dreamy look in her eyes. Observe the lights and shadows as they are seen on the wool of the sheep.

Notice the shrubs growing among the rocks in the foreground and the pebbles in the shepherd's pathway. Notice the background of the picture, the trees, the water and the distant horizon. This is a good picture from the standpoint of composition. By composition we mean the art of grouping the figures in a picture. Composition may be good or bad. It is bad when the figures are placed in awkward positions, when there is no connection or relation between them, and when the picture does not make a united whole. The composition is good when all the figures are placed in graceful positions, when there is one chief central figure about which the others are placed so as to emphasize the importance of the central figure, when the different figures are well balanced, and the picture as a whole makes one unified impression upon the observer. With these points in mind, notice the composition of this picture. The shepherd is the central figure both in our thought and in the position given him in the picture. His sheep are grouped around him in such a way that they emphasize the fact that he is the central figure. The shepherd does not stand in the exact center, but a trifle to the right. This keeps the picture from being too set and rigid and adds to its grace and beauty. The sheep are well balanced on either side of the shepherd and the impression which the picture makes as we look at it is that of a unified, artistic whole.

This pure sweet-faced shepherd with his kindly look and noble bearing is intended by the artist to suggest to our minds Christ, the Good Shepherd, who leads his people and protects them from evil.

Questions for Study

- Where is the scene of this picture, indoors or outdoors?
- Where is the shepherd placed in reference to his sheep?
- What does he hold in his arm. In his right hand?
- Why do you think he carries the lamb?
- What look do you see in the shepherd's face as he looks down at the lamb?
- What kind of a shepherd do you think he is, judging from his face?

Why do you think the sheep at his side walks ahead of the others? Does she seem interested in the lamb in his arms?

Do the other sheep seem to care much for the shepherd? How do they show it?

What points of interest do you see in the ram and ewe at the left? What kind of horns has the ram?

What look do you see in the ewe's face? How does she carry her tongue?

What do you see on the ground in front of the shepherd?

What is the background of the picture? Do you think it is a pleasing background for such a picture as this?

What do we mean by composition in a picture?

Has this picture good composition? Why? Name several particulars which make the composition good.

Is the shepherd in the exact center? Why is he placed a little to one side?

What kind of features has the shepherd? How does he wear his hair?

How is he dressed? Is he tall or short?

Do you think he is gentle, kind and good?

Why is the picture called "The Good Shepherd?"

Whom does this shepherd represent?

Do you like this picture? Why?

Has the artist made us feel that "The Good Shepherd" takes care of his sheep?

Are there sweetness and tenderness in the shepherd's manner?

Do you think he protects the sheep from danger? Does he seem to love them?

Does the picture reveal a beautiful thought to us?

What feelings does it give you?

Is it a picture you would like to look at often?

THE ARTIST

Bernhard Plockhorst, a modern German painter, was born in Brunswick, Germany, in 1825. He began his studies in Brunswick and from there went to Berlin and afterwards to Dresden. In both cities he studied lithography. His natural bent, however, soon led him to painting, and he made his way to Munich. Here he studied in the studio of Piloty for some time and then went to Paris, where for a year he was a pupil of Thomas Couture. In 1854 he commenced his travels, going to Holland and Belgium and afterwards to Italy, where he spent much time in Venice studying the paintings of the Venetians. Upon his return he settled for a while at Leipsic. He was professor at the Weimar Art School from 1866 to 1869, and received a gold medal at Berlin in 1858. He finally fixed his residence in Berlin. His field of work is portrait painting and pictures of religious themes. For his religious subjects he prefers Bible stories to legends.

His first important picture was "Mary and John Returning from the Grave of Jesus," a picture which by its dignity and deep feeling gave promise of a future which was hardly fulfilled, although "John Comforting Mary After the Death of Jesus," which appeared soon after, was received with great favor. He painted an altar piece for the cathedral at Marienwerder. Some of his paintings are: "The Exposure of Moses," "Finding Moses," "Resurrection," "Christ's Farewell of His Mother," "Christ's Walk to Emmaus," owned by Mr. H. L. Dousman of St. Louis; "Christ Appearing to Mary Magdalene," and "Guardian Angel, Gift from Heaven," which was shown in the Berlin Jubilee Exhibition of 1886.

Plockhorst's art is graceful and amiable, rather than great. A picture representing the conflict of good and evil under the symbolism of "The Fight Between the Archangel Michael and Satan," as it is called, did not portray his theme well. In it Plockhorst seemed to exceed his powers and was not able to treat adequately the tragic import of the subject. His portraits are considered his best works. He painted portraits of the Emperor William and the Empress Augusta. These were shown in the National Gallery at Berlin in 1876, where they still remain. Two of his religious subject are in the Leipsic Museum.



THE GOOD SHEPHERD

—Bernard Plockhorst.

The Catholic School Journal

BIRD STUDY FOR DECEMBER

THE BLUE JAY

By William Dutcher in Audubon Leaflet

"And startle from his ashen spray,
Across the glen, the screaming Jay."

It certainly is a tyro in bird study who does not know this noisy braggart fellow with his inquisitive ways. Such characteristics usually repel, but in the case of the Blue Jay they rather attract, and no one can help admiring this conspicuous member of the Corvine family. He has all the cunning of his somber-hued cousins the Crows, but not their sedateness; he is life and activity personified.

Another member of this family, the Magpie, attracted the notice of both Aristotle and Pliny, the former of whom says: "the Pica oftentimes changes its notes, for almost every day it utters different cries. When acorns grow scarce, it gathers them and keeps them hidden in store." The first statement refers undoubtedly to the power that the Magpies and Jays have of imitating the notes of other birds. The habit of storing food is also practiced by the American members of the family.

Pliny says, "not only do they learn, but they delight to talk, and, meditating carefully and thoughtfully within themselves, hide not their earnestness. They are known to have died when overcome by difficulty in a word, and should they not hear the same things constantly, to have failed in their memory, and while recalling them to be cheered up in wondrous wise, if meanwhile they have heard that word. Nor is their beauty of an ordinary sort, though not considerable to the eye; for them it is enough honor to have a kind of human speech. However, people deny that others are able to learn, save those belonging to the group which lives on acorns—and of these again those with the greatest ease which have five toes upon each of their feet; nor even they except during the first two years of life."

These two curious and interesting bits of ancient natural history show conclusively that the present interest in nature is by no means new.

Audubon, although he admired the beauty of the Blue Jay, did not give him a good reputation as the following pen picture shows: "Reader, look at the plate on which are represented three individuals of this beautiful species—rogues though they be, and thieves, as I would call them, were it fit for me to pass judgment on their actions. See how each is enjoying the fruits of his knavery, sucking the egg which he has pilfered from the nest of some innocent Dove or harmless Partridge. Who could imagine that a form so graceful, arrayed by Nature in a garb so resplendent, should harbor so much mischief—that selfishness, duplicity and malice should form the moral accompaniments of so much physical perfection! Yet so it is, and how like beings of a much higher order, are these gay deceivers. Aye, I could write you a whole chapter on this subject, were not my task of a different nature."

Alexander Wilson esteemed the Blue Jay a frivolous fellow: "This elegant bird is distinguished as a kind of beau among the feathered tenants of our woods, by the brilliancy of his dress; and, like most other coxcombs, makes himself still more conspicuous by his loquacity, and the oddness of his tones and gestures. In the charming season of spring, when every thicket pours forth harmony, the part performed by the Jay always catches the ear. He appears to be, among his fellow-musicians, what the trumpeter is in a band, some of his notes having no distant resemblance to the tones of that instrument. These he has the faculty of changing through a great variety of modulations, according to the particular humor he happens to be in. When disposed for ridicule, there is scarce a bird whose peculiarities of song he cannot tune his notes to. When engaged in the blandishments of love they resemble the soft chatterings of a Duck; and while he nestles among the thick branches of the cedar, are scarce heard at a few paces distance; but no sooner does he discover your approach than he sets up a sudden and vehement outcry, flying off and screaming with all his might,

as if he called the whole feathered tribes of the neighborhood to witness some outrageous usage he had received. When he hops undisturbed among the high branches of the oak and hickory, they become soft and musical; and his call of the female, a stranger would readily mistake for the repeated creakings of an ungreased wheelbarrow. All these he accompanies with various nods, jerks and other gesticulations, for which the whole tribe of Jays is so remarkable, that, with some other peculiarities, they might have very well justified the great Swedish naturalist in forming them into a separate genus by themselves."

Of the more modern writers on the life-history of the Blue Jay, the late Major Bendire says: "Few of our native birds compare in beauty of plumage and general bearing with the Blue Jay, and, while one cannot help admiring him on account of amusing and interesting traits, still even his best friends cannot say much in his favor, and, though I have never caught one actually in mischief, so many close observers have done so, that one cannot very well, even if so inclined, disprove the principal charge brought against this handsome freebooter."

It is an unfortunate fact that if a bad name is attached to a person or a bird it is hard work to live it down, even though the bearer has been condemned on hearsay evidence. The story of guilt may have been started on the most trivial evidence, but every time it is repeated it gains in strength and is soon magnified into huge proportions; and what might have been easily explained at the outset, by a careful examination into the facts, cast a lifelong slur on the character of an innocent victim.

Even so careful and exact a writer as the late Major Bendire is compelled to add, from his strict sense of justice, that he had "never caught a Blue Jay in mischief." The writer's experience with this bird is exactly parallel with that of Major Bendire, and he is therefore loth to believe all the bad stories that have been printed about the noisy, handsome Jay. In every village there is some boy who is not bad at heart, but is so full of animal spirits and life that whenever an act of harmless mischief is perpetrated it is immediately charged to him. This is very much the case with the Jay, "whose obtrusive actions attract attention when other birds, equally abundant, remain unnoticed."

Probably the most accurate brief respecting the Blue Jay's feeding habits that has ever been written is by Mr. F. E. L. Beal. A few extracts will show that much that has been written will not bear the scrutiny of exact scientific research. After citing three cases of field observers who saw Blue Jays in the act of sucking eggs or taking young birds, Mr. Beal adds: "In view of such explicit testimony from observers whose accuracy cannot be impeached, special pains have been taken to ascertain how far the charges were sustained by a study of the bird's food. An examination was made of 292 stomachs collected in every month of the year from 22 states, the district of Columbia and Canada. The real food is composed of 24.3 per cent of animal matter and 75.7 per cent of vegetable matter. The animal food is chiefly made up of insects, with a few spiders, myriapods, snails and small vertebrates, such as fish, salamanders, tree-frogs, mice and birds. Everything was carefully examined which might by any possibility indicate that birds or eggs had been eaten, but remains of birds were found only in two, and the shells of small birds' eggs in three of the 292 stomachs. One of these, taken on February 10, contained the bones, claws, and a little skin of a bird's foot. Another, taken on June 24, contained remains of a young bird. The three stomachs with birds' eggs were collected in June, August and October. The shell eaten in October belonged to the egg of some larger bird like the Ruffed Grouse, and, considering the time of the year, was undoubtedly merely an empty shell from an old nest. Shells of eggs which were identified as those of domestic fowls, or some bird of equal size, were found in 11 stomachs collected

at irregular times during the year. This evidence would seem to show that more eggs of domestic fowls than of wild birds are destroyed, but it is much more probable that these shells were obtained from refuse heaps about farmhouses.

To reconcile such contradictory evidence is certainly difficult, but it seems evident that these nest-robbing propensities are not so general as has been heretofore supposed. If this habit were as prevalent as some writers have asserted, and if it were true that eggs and young of smaller birds constitute the chief food of the Blue Jay during the breeding season, the small birds of any section where Jays are fairly abundant would be in danger of extermination. Insects are eaten in every month in the year. The great bulk consists of beetles, grasshoppers and caterpillars. The average for the year is 23 per cent, but in August it reaches 66 per cent. Three-fourths of the Blue Jay's food consists of vegetable matter, 42 per cent of which consists of "mast," under which are grouped large seeds of trees and shrubs, such as acorns, chestnuts, beechnuts, chinquapins, and some others. Blue Jays prefer mast to corn, or indeed any other vegetable food, for they eat the greatest amount at a time when fruit, grain and other things are most abundant. The Blue Jay gathers its fruit from Nature's orchard and vineyard, and not from man's; corn is the only vegetable food for which the farmer suffers any loss, and here the damage is small. In fact, the examination of nearly 300 stomachs shows that the Blue Jay certainly does far more good than harm."

The Blue Jay has an extensive range, being found in eastern North America as far north as latitude 52, and, casually, a little further; it extends westward to about 100 west longitude, in Assiniboia, and south to about 97 west longitude in northern Texas. It breeds throughout its range, but in winter

most northern birds move southward. In Florida, and along the Gulf coast to southeastern Texas there is a slightly smaller race, but the ordinary observer will not be able to note any difference. The nesting places vary very greatly as to kind of trees selected and position in the tree. Sites may be found in conifers and also in deciduous trees, and even in shrubbery. The nest is usually bulky, but compactly built of twigs, bark, moss, leaves and various other materials. A set of eggs varies from 4 to 6; the color is greenish or buffy, irregularly spotted with shades of brown or lavender.

As parents, Blue Jays are patterns. Whatever may be their reputation regarding the young of other birds, there is no question regarding their extreme solicitude for their own offspring.

Do not form your opinion about the Blue Jay from printed stories, but study this fascinating fellow for yourself and you will surely be captivated by his drollery and intelligence. There is certainly no more picturesque sight in bird life than to see a flock of Jays in the fall of the year flying with outspread tails, from one nut tree to another, screaming and calling to each other at the tops of the their voices, or darting here and there among the gorgeously tinted foliage.

Questions for Teachers and Students

Is the Blue Jay found in your locality during the entire year? If not, when does it arrive? When does it leave in the fall? Give your opinion of the habits of the Blue Jay—this must be the results of your own observations of the live bird. How many different kinds of trees have you found Blue Jays nesting in? Give location of each nest and materials used in construction. Tell what you have personally observed about the food of Blue Jays. Who was Linnaeus? What made him famous?

QUOTATIONS FOR CHRISTMASTIDE

Last night ye shepherds in ye east
Saw many a wondrous thing.
Ye sky last night flamed passing bright,
While that ye stars did sing,
And angels came to bless ye name
Of Jesus Christ, oure Kyng.

—Eugene Field.

There's a song in the air,
There's a star in the sky,
There's a mother's deep prayer,
And a baby's low cry,
And the star rains its fire,
While the beautiful sing,
For the manger of Bethlehem
Cradles a King.

—J. G. Holland.

He was poor on earth; but He gave us all
That can make our life worth the living;
And happy the Christmas Day we call
That is spent for His sake in giving.
He shows us the way to live;
Like Him, let us love and give.

—Lucy Larcom.

The earth has grown old with its burden of care;
But at Christmas, it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

—Phillips Brooks.

December

There are snowdrifts by the wayside, there is writing on the pane,
Where Jack Frost has left a message about winter come again;
There is tingling in the blood and there are sleigh bells in the air,
There is coasting down the hills, and slipping, sliding, ev'rywhere.
There's a stocking by the chimney hung on Xmas eve because
There's a chance you'll have a visit from our old friend Santa Claus.

There's a bright star in the heavens that proclaimed a wondrous birth
When the Chosen Child of Children brought His Christmas day to earth.
There are mistletoe and holly in the woods to deck the hall,
Here's the Christmas spirit wishing Merry Christmas to you all.

—Marguerite Merington in St. Nicholas.

The Stars

Do you know what the little stars do at night?
They play on a deep blue hill.
Mother Moon watches to keep them in sight,
For they're never, never still.
Do you know what the little stars do at dawn?
They sink in a sun-kissed sea,
And there they sleep till the day is gone,
As still as still can be.

—May Moore Jackson.

My Little Star

You dear wee star, I wonder why
You are so kind to me.
Each evening through my window here
You smile so lovingly.
I wonder if you understand
What we say here below.
And in the daytime, Baby Star,
Tell me, where do you go.
Tell me, tell me
All about your home so far,
For I love you,
Tiny, wandering Baby Star.
My Baby Star, on that clear night,
So many years ago,
Did you look down and see Him in
A manger poor and low
And did you hear the angels sing
The songs that shepherds heard?
Did your wee light guide some one there
To worship our dear Lord?

—Marion Mitchell.

RECITATIONS FOR CHRISTMAS PROGRAM

SANTA CLAUS

If it be true, as some say,
That there's no Santa Claus,
What is this Spirit on the way
That never seems to pause,
When Christmas chimes are sounding clear
Upon the frosty night,
In spreading splendid gifts of cheer
In every mortal's sight?

What is this sense of glow divine
That comes to you and me
When watching all that happy line
Of children 'round the tree?
Whence comes this mantling atmosphere,
So full of sweet release,
That falls about us once a year
And covers us with peace?

No Santa Claus? Oh, men of doubt,
Whence comes this sorry claim?
Would you so fair a Spirit flout
For reasons of a name?
Dear Santa Claus is everywhere
Where hearts are true and kind,
And where there's love of man, 'tis there
His presence rare we find!
—John Kendrick Bangs, in Harper's Weekly.

FATHER'S PRESENTS

Same old pipe for father,
Same old socks for dad,
Same old Christmas presents
That every year he's had.
Same old carpet slippers,
Same old white shirt, too;
No one thinks of buying
Father something new.

Same old three-ply collars,
Same old things to wear;
Same old phony cuff links—
Fifty cents a pair.
Every Christmas morning
Father wakes to find
The same old bunch of presents;
Aren't his loved ones kind?
—Detroit Free Press.

A CHRISTMAS WISH

I wish you all the worthiness
I've ever wished I might possess;
I wish you, be you girl or boy,
A boundless store of righteous joy.

I wish you strength, I wish you health
And wealth, if you have longed for wealth;
Not for today—but for all the year.
I wish you gladness and good cheer—

I wish you, be you young or old,
A heart that never shall be cold,
And, be you great or be you small,
I wish you charity for all.

I wish you all the happiness
That I have wished I might possess,
But, more than all, that in defeat
Your hopes may live, your dreams be sweet.
—S. E. Kiser.

MOLLY'S PHILOSOPHY

"I'm glad that things are fixed just right,"
Said Molly in her play.
"Before of one thing I am tired
Another's on the way.

"First New Year's day leads all the rest,
Then Valentine's for fun.
Next, skating, sliding on the snow,
And then the winter's done.

"It's just the dearest thing to watch
The growing things in spring,
With maple sugar first, then flowers,
And every pretty thing.

"I dearly love the summertime,
To play the whole day through,
And never have to stop and warm.
Put on my rubbers, too.

"I'm sure I'm every bit as glad
When school time's really here
As I was on the day it closed.
I love the whole long year.

"For always there are happy times
All coming right away.
Thanksgiving, Easter and the Fourth,
Or dear old Christmas day."
—The Youth's Companion.

PLAYING SANTA CLAUS

Once Peter and Patty and Polly
Went out for a ride on the trolley.
A quarter and dime
Each had at the time
To spend on some sweet 'Christmas folly.

Polly and Patty said "candy,"
While Peter, a bit of a dandy,
Decided to buy
A dainty necktie
To make himself look spick and spandy.

And, then—on the corner stood Molly,
Thin, ragged, and quite melancholy
And sobbing aloud
In the hurrying crowd,
For she'd fallen and broken her dolly.

Such a poor little midget they thought her,
That right up between them they caught her,
To a toy shop they went,
Every penny they spent,
And a lovely new dolly they bought her.

What a Christmas thing! and so jolly,
That Peter and Patty and Polly,
All out for good times
With their quarters and dimes,
Should have chosen to spend them on Molly!
—St. Nicholas.

THE JUDGMENT OF TIME

(For Six Children)
(The first and last verses in concert)

1
With his long white beard, and his bald old pate,
With hour-glass and scythe, in his robes of state,
Old Father Time in his grandeur sate
All alone,
On a rock-crystal throne,
And bent his kindly searching gaze
On the passing procession of holidays.
For he could not budge
Until he should judge
Of the many holidays, great and small,
Which was the noblest and best of all.

2.

New Year's Day was first to appear,
With good resolutions and merry cheer,
And he wished Father Time a Happy New Year.

3.

Then Valentine's Day came tripping along,
With garlands of flowers and a tender song
Of loves and doves
And hearts and darts.
She cajoled old Time with her prettiest arts.

4.

Washington's Birthday came marching by.
Time looked at him with approving eye,
And listen then
As he told again
Who was first in the hearts of his countrymen.

5.

And next the First of April came,
A jolly good fellow, well known to fame.
He giggled and grinned like a mischievous elf,
And made Father Time laugh in spite of himself.

6.

Next there appeared a beautiful day,
The fair and queenly First of May.
Like a lovely child
She beamed and smiled,
And old Time's heart was quite beguiled.

7.

Memorial Day came with tolling knells,
With wreaths of laurel and immortelles,
And Father Time bowed his hoary head
In memory of the soldier dead.

8.

Next moment Fourth of July had come,
With a tooting fife and a banging drum;
With the Star-Spangled Banner waving gay,
To celebrate Independence Day.

9.

Then with cordial smiles Thanksgiving Day came.
She was a jolly, portly dame;
She held on high
A pumpkin pie,
And a turkey worthy of the name.

10.

Father Christmas last in the line appeared,
With a long fur coat and a long white beard.
He carried a tree full of glittering toys
To delight the eyes of girls and boys.
And he cheerily sang to Father Time
A Christmas carol in quaint old rime.

11.

(In concert.)

Father Time sat thinking after they'd passed,
And with grave decision he spoke at last:
"They are all good days—and worthy, too—
Indeed, I scarcely know what to do.
Fourth of July and Thanksgiving Day,
The First of April and First of May
Are all enjoyable in their way.
But if I must choose the day that's best,
Gladder and dearer than all the rest,
My task is very quickly done,
For Merry Christmas the prize has won!"
Then the other days set up a rousing cheer
For Christmas Day, the best of the year!

—The Youth's Companion.

DECEMBER

The north winds howl with dismal wail,
And earth and sky seems cold and drear;
The loud storm swells the grand refrain—
The anthem of the dying year.

—Clark Jillson.

NATIONAL CATHOLIC WELFARE COUNCIL OF EDUCATION

(Continued from page 308)

cause it brings the members into direct touch with Heaven, is the corporate communion, which some Clubs have every quarter, practically all at least once a year. Some have an annual banquet, perhaps on the anniversary of the Club's foundation; some have a smoker once a year, usually just before commencement; and one or two dances in the course of the year help to enliven the routine. Old members, now out of college, come back to these affairs and add strength to the undergraduate organization.

By organization you can come into contact with the work that other like-minded men and women are doing. For some years there has been a "Catholic Students' Association," composed of a number of Clubs chiefly in the Middle West. In the East, the "Federation of College Catholic Clubs," now in its sixth year, binds together almost thirty Clubs, from Pittsburgh and West Virginia to Boston. These Clubs send delegates every summer to a week's conference on the beautiful grounds of the Catholic Summer School on Lake Champlain, where the interchange of experience and ideas and the making of new friends is a wonderfully stimulating thing.

The system of provinces adopted by this Federation offers great advantages for the extension of the work to a really national scope. Eight, ten or a dozen Clubs in the same section of the country are formed into a province which has its own local officers and holds quarterly meetings which, on a smaller scale, serve the same purpose as the annual Conference. Its official organ, the "Newman Quarterly," contains news from all the Clubs and many fine articles of a nature to interest college men and women. The Federation has recently adopted a handsome pin, bearing Cardinal Newman's coat of arms, which, when it comes into general use, will enable Catholic students to recognize friends wherever they may go.

The movement is a big thing already; and it is going to be bigger. In the last two or three years it has had a remarkable extension in England. Last fall we heard from Father Martindale, S. J., chaplain at Oxford, that there was a growing desire on the part of Catholic Clubs in the State universities of Holland, Belgium, Czecho-Slovakia, and other countries to work for an international federation for mutual instruction and encouragement.

Every American college not yet represented in this great and growing movement should get the Catholic students together at once and organize now, before commencement, so that the club will be ready to function in complete form at the beginning of the new term next fall. The Club should be ready to render then to the incoming Catholic students services similar to the good things now being done by the Y. M. C. A. for Protestant students.

Cor ad cor loquitur. "Heart speaketh to heart," Cardinal Newman's motto, has the right ring. Brothers and sisters in a great family, we should all know each other, and get together for the welfare of our cause.

After forming tentative organizations application should be made to the Bishop of the Diocese for ecclesiastical endorsement. Later application should be made (pending the formation of a completely national organization) to the Federation of College Catholic Clubs, or the Catholic Students' Association, for affiliation with one of these bodies.

AMERICAN STUDENTS' LACK OF SERIOUSNESS

(Continued from page 309)

the lives of the students, and that the main purpose of the school—a fitting of the faculties for the work of life—may be very largely if not entirely lost sight of.

Against such an erroneous opinion of school life as this Catholic teachers will find it necessary constantly to struggle, not only to set straight the minds of their pupils, but the minds of the parents of their pupils. When leadership, educated leadership, among Catholics is so badly needed as it is today (in lay movements, I mean), the wasting of precious opportunities for the acquisition of knowledge is little short of a crime. We look to the young people of our Catholic schools for leadership in the years to come. They must be made to realize that they can not, must not, waste their time now.

HOUSEHOLD ARTS AND DOMESTIC SCIENCE

Lenna C. Baker

HOLIDAY WORK IN DOMESTIC ART

With the approach of the holiday season, a girl's interest centers largely around the making of gifts. This interest may be encouraged and the gift making become a part of the course in sewing. Choice of presents can be directed so that they may be appropriate, dainty and practical. The problems involved in making the gifts should follow the sequence of work adopted for the school. There are numerous, inexpensive but practical gifts which involve only the simplest processes in sewing. A few are suggested: Dress or waist bag, padded dress hanger, sachets, napkin case, spoon or knife case, duster and dusting bag for broom. The problems in making require the running stitch, combination stitch, overhanding and hemming. Some fancy stitches may be used if desired, but are not at all essential.

The dress bag may be full length for covering a dress, or half length for covering a waist, or be of varying lengths if used for children's garments. It would probably be well to encourage a slow pupil to make the shorter bag. The materials used for this may be plain white muslin or lawn, daintily figured lawns, crepes or silkolones, depending upon personal preference and purse. Suggestions should be given pupils to help in choosing colors and designs. The hard colored and bizarre patterns should be avoided, even in such articles. It will require three and one-half yards of material for a dress case for an adult, or one and one-half yards for a waist bag. The thread should correspond in color with the material chosen.

Directions for Making the Bag

Bring the two cut ends of the material together, having the right sides of the material face each other. Seam along both sides, using the combination stitch one-eighth of an inch from the edge. This stitch is made by taking a back stitch and two forward running stitches. Across the bottom turn a hem one inch deep and hem; or baste and fasten the hem with a fancy stitch such as feather stitch, chain stitch or herring bone, done in a heavy thread. At the center of the top cut a circular opening two and one-half inches in diameter, through which the loop of the coat hanger may slip. This opening may be finished by binding with a harmonizing color of ribbon, by rolling and whipping on lace or by buttonholing in a harmonizing shade of silk. For binding use a soft ribbon about three-fourths of an inch wide. Lay the right side of ribbon and material together and sew around the opening with a one-fourth inch seam of cloth and as narrow a seam as possible of ribbon. Use the combination stitch. At ends of ribbon make a one-fourth inch turning to the wrong side and overhand ends together. Turn the free edge of ribbon to meet the seam on the wrong side and hem down. If desired, the upper corners of the bag may be turned down about three inches and caught with bows of ribbon.

The padded dress hanger may be made of ribbon or of material like the dress bag. The foundation may be either a wooden or a wire hanger. The hanger should be well padded with cotton. A strip of material or of ribbon three times the length of the hanger and one or one and one-half inches wider than the hanger will be required. Fold the ends of the ribbon to the center, wrong sides together, and overhand together along one side and half of the other. A casing should then be made by running a seam three-eighths of an inch from the edge. This should be done along the overhanded side and a half, as was the overhanding. Slip the hanger into place in the cover and finish overhanding and casing. At the center overhand the ends of the ribbon together up to the loop of the hanger. Punch an eyelet at each end of the casing, run in a narrow ribbon, draw up to fit the hanger, distributing the fullness evenly, and tie the ends of ribbon at each end of the hanger into a bow.

Dainty sachets may be made to go with the bag and hanger by overhanding together two two-inch squares of ribbon, silk,

satin or material like covering of hanger. When three sides are overhanded, plump out with cotton and put in sachet powder and complete the overhanding. To the center of one side overhand a small safety pin along the center of its back.

The napkin holder is made from cretonne or material of equal weight. It should be heavy enough to thoroughly protect napkins from dust. It will require two strips six inches wide and twenty-two inches long of cretonne, and four yards of bias lawn; three-fourths inch fold, or four yards of ribbon for binding. Make a dull point at each end of the cretonne and put on the binding around entire strip, as suggested in the dress bag. If bias lawn is used, open one fold to make the seam. At the corners lay a very small plait about one-sixteenth of an inch, to fit the binding around the corner. Cross the two strips at right angles to each other, fasten snugly at corners of the square formed in the center. Overhand adjacent sides together for a space of three inches, thus forming a box. Put snaps and sockets on opposite points of strips.

The spoon, knife or fork case should be made of canton flannel or outing flannel. Colors are preferable to white because the sulphur used in bleaching white goods tarnishes the silver. It will require a strip three times the length of the article to be kept in it. The width may be determined by allowing one and one-half inches for each teaspoon, knife or fork and two inches for each tablespoon. Hem the bottom of the strips. Turn up one inch more than the length of the article to be held, and baste in position. Bind the three raw edges with tape, ribbon or bias binding. Divide the large pocket formed into compartments of the widths suggested above and stitch with the combination stitch or if desired, with a fancy stitch. Fasten a tape or ribbon to the outside center so that when silver is in place it may be rolled up and tied.

Both napkin case and silver case could be varied in size and made for handkerchief case and pencil cases for gifts for children.

The dusting bag for the broom should be made of heavy cutting or canton flannel. A piece four inches longer than the whisk of the broom and twice the width of the widest part of the broom will be sufficient. The material should be folded double and seamed across the side and bottom, using a French seam. A French seam is made by placing the wrong sides of material together and stitching within a sixteenth inch of the edge. Trim any frayed edges and turn the right sides of the material together, being careful to have the seam at the very edge of the fold. Stitch again one-eighth inch from the edge. At the top of the bag make a hem to be used for a casing. Run in double draw strings, so that it may draw from both ways and be tied firmly at the top of the broom whisk. This can be made a dustless duster by wringing it out of kerosene oil and allowing the oil to thoroughly evaporate before using it.

INEFFICIENCY DUE LARGELY TO IMPERFECT SIGHT

In a careful examination of ten thousand industrial and commercial workers, active in their work and supposedly in good condition, fifty-three per cent showed defective vision uncorrected. It is an absolute fact that many employees are accused of inefficiency and carelessness when it is entirely a matter of imperfect vision.

The motion picture camera is made in imitation of the eye. The better the condition of the lens and the better the illumination of the object, the better the result of the photographer's effort. Just so with the more perfect instrument, the eye. It behooves every one to see that his eyes are kept in good condition and free from eye-strain coming from defects which may be corrected by glasses, or the strain due to improper lighting.

GAMES FOR SCHOOLROOM AND PLAYGROUND

Blackboard Relay

The class is seated, an even number in each row. The last player in each row has a piece of crayon. Each of these at a given signal runs forward and writes on the front blackboard a word suitable for beginning a sentence. Upon finishing the word he returns to his seat, handing the crayon as he does so to the player next in front of him. This second player at once runs forward and writes another word bearing a suitable relation to the first one. In this way each player in the row adds to the sentence that his row is writing. The last player must complete the sentence and add punctuation marks. The points scored are: 25 for speed, 25 for spelling, 25 for writing, and 25 for grammatical construction, capitals and punctuation. This game may be adapted to arithmetic, history, etc.

Corner Spry

The players are divided into four groups, which are stationed in four corners of the room. Four captains stand in the center, each with a bean bag, facing his corner of players, who stand in a row. Each captain throws his bean bag to the head player in his row. The bag is thrown back to the captain, who tosses it to the next one, and so on until all the players have tossed. Then the captain calls "Corner Spry," and runs to the head of the row, and the last player becomes captain. The group that first has all its players in the captain's place wins.

Bag Pile

The players are divided into two or more equal parties, which line up in ranks. Near the front end of each rank is a pile of 10 to 15 bean bags, which are to be passed down the line. At a signal the first player in each rank takes a bag and passes it down the line, sending the others in succession after it as rapidly as possible. The last player in the line upon receiving the bean bag lays it on the floor in front of him, and as each bag reaches him he piles it on the preceding one, thus making a stack. Only the first one may touch the floor. The stack must be able to stand without assistance and the player who stacks the bags must have no help in his task. Should the bags fall over at any time the player must pick them up and pile them over again. The line scores 1 which first succeeds in getting all its bags stacked. The last player, the one who stacked the bags, then carries them up to the front of the line and becomes the first passer for the next round of the game. The line wins which first scores 5 or 10, as has been decided beforehand.

Slap Jack

All the players but one stand in a circle with the odd one in the center. Those in the circle bend their elbows, which should touch their sides, and extend their hands in front with the palms downward. The object of the one in the center is to slap the hands of any player in the circle while thus extended. The circle players may bend the hands downward or sideways, but may not withdraw the arms or change the position of the elbows. Anyone slapped in this way changes places with the one in the center. In the schoolroom this is played in groups with the players seated, instead of in a circle. Two rows face each other to form a group. The one who is "it" walks up and down the aisle.

Bean Bag Row Toss

Arrange the players in rows of equal numbers. Number one in each row has a bean bag or ball and at the word "start" stands and throws the bag or ball to number two, who also stands at the word "start." Number two throws it back to number one and sits down, while number one throws it to number three, who stands up as soon as number two is seated. Number three throws it back to number one, and the game continues until number one has received the ball back from the last player in the row. He then lays

it down on the desk and runs to the seat of the last player, while all players move up toward the front seat. Number two in the row then becomes number one and tosses the ball as his predecessor did. When the first number one reaches his original place he calls "done"—thus scoring a point for his row—and starts again. The row scoring the most points in fifteen minutes wins.

Observation

This game is a test of visual memory. A number of different objects are placed on the teacher's desk, and the pupils are permitted just one look as they pass by. They then go to their seats and make a list of the things seen. The object should be so shielded that they can be seen only when one is at the desk. This can be applied to nature study and other work.

Thimble Ring

All players but one stand in a circle, each clasping with his left hand the right wrist of his left-hand neighbor. All right hands are thus free and all left hands occupied. The odd player stands in the center of the circle and tries to detect who holds the thimble, which is passed from hand to hand. Each player in the circle places his right hand first in the hand of the neighbor on the right and then in the hand of the neighbor on the left, with a rhythmic movement, while the entire circle repeats the lines:

"The thimble is going, I don't know where,
It is first over here, and then over there."

When the player in the center thinks he knows who has the thimble, he goes up to him and says: "My lady's lost her thimble, have you it?" If correct, these two players change places. If incorrect, the player who is "it" asks the player addressed to find it. This player has one guess. If he is correct, he takes the place of the one who has the thimble, the one who is "it" taking the vacant place in the circle, and the one who held the thimble going to the center. Should the player be incorrect in his guess he changes places with the one in the center.

Bean Bag Target Toss

Draw three concentric circles on the ground or floor similar to a target. The size should depend somewhat on the skill of the players; for the youngest the inner circle should be not less than 2 feet in diameter and the outer 6 feet. For those more skilled smaller circles may be used. Ten to 30 feet from the outer line of the large circle a throwing line is drawn. When a large number are playing several targets may be used, the players being divided into as many groups as there are targets. Each group has three bean bags and each player in turn throws all the bags at the target. Any bag stopping in the inner circle scores 15; in the next circle 10; and in the outer one 5. A bag touching the line does not count.

Hound and Rabbit

A considerable number of the players stand in groups of three with their hands on each other's shoulders, each group making a small circle which represents a hollow tree. In each tree is stationed one who takes the part of rabbit. There should be one more rabbit than the number of trees. One player is chosen for hound. The hound chases the odd rabbit, who may take refuge in any tree, always running in and out under the arms of the players forming the tree. But no two rabbits may lodge in the same tree; so as soon as a hunted rabbit enters a tree the rabbit already there must run for another shelter. Whenever the hound catches a rabbit, they change places, the hound becoming a rabbit, and the rabbit the hound. Or the hound may at any time become a rabbit by finding shelter in an empty tree, whereupon the odd rabbit who is left without shelter must take the part of the hound. The trees should be scattered so that both rabbit and hound may have many opportunities to dodge in various directions.

The Catholic School Journal

PLAYLET FOR BOYS

Mrs. Alla M. Forster

A NEW IDEA FOR CHRISTMAS

ACT I

(Boys' Club Room. President and Secretary in their chairs in front. Members in seats.)

(President raps for order. Boys all attention.)

President (rising)—"Fellows, let's get down to business, quick. You know Mr. Riley will speak to us this evening and we want the business out of the way."

(Secretary opens book, ready to read.)

President (rising)—"We will have the minutes of the last meeting."

Secretary (rising)—"The meeting of the Boys' Citizen Club was held at the club room on November 5. The minutes and reports were read and approved. The president appointed a committee to report on our Christmas work at the next meeting. The program was a discussion of 'Americanization' and each fellow took a part. Adjourned to meet at usual place in December." (Secretary sits down.)

President (rising)—"If there are no objections, the minutes stand approved. We will hear the treasurer's report."

Treasurer (rising)—"Balance on hand at last meeting, \$5.65. No disbursements." (Treasurer sits down.)

President (rising)—"I think there are no objections to that report. It will be filed on the secretary's book."

(A knock is heard on the door. Boy opens the door and man enters and walks to the platform. Bows to the president and commences to talk.)

Mr. Riley (smiling at them all)—"My young brothers, I haven't had much time to be with you of late. You know I am always on the job somewhere."

"Now, to get right down to business. We want to plan our Christmas work tonight. And this is what I have in mind for you. You are the senior club, you know, so I feel sure you will be with me in the plan."

(Boys straighten up and look eagerly at speaker.) (Mr. Riley, looking pleased). "You know last year we remembered the families of some wounded soldiers and it was a happy work. All through the year we have been studying Americanization and the right sort of charity. You have been unanimous in your decision that the best way to put a fellow on his feet was to help him find himself. Am I not right?"

"Yes, sir—yes, sir" (from all the boys).

Mr. Riley—"Well, then, let's tackle a real job this time. Let's put some chaps on their feet this year and give them some of the blessings we enjoy. Fellows, I ask you to accept in your membership three boys I have chosen—no, four, for I found a new one today. One is a Pole, another a Jew, the third an Italian, and my acquisition is a Belgian. A real Americanization job sure."

Boys' expression changes quickly. Frowns of anger on each face. Look fiercely at Mr. Riley. Then these expressions come from all over the room—"Sheeny, Dago, Polack," with a hiss.

(Mr. Riley continues, not noticing the changed expressions). "Sometimes we are loud in our talk of Americanization you know, but when it comes to the test—well, we let George do it. We agree with the idea of foreign missions, but we brush disdainfully by the chap who seems stupidly foreign. He may be only stupid because he does not understand our ways and customs. Why not, for his own sake as well as for ours, help make him a good citizen? Mr. President (turning to president). "I want to hear from the boys." (Sits down.)

(Everybody is silent. Each boy looks at his neighbor. President forgets his parliamentary law and looks glum, too.)

President (rising)—"Oh,—er, of course. What—what have you to say, fellows?"

(Boys try to pretend interest. Look every place but at Mr. Riley.)

Boy in rear (rises and plunges hands deep in his pockets. Pursts out with—) "I say this is too much. It's taken a

lot of work and time to get this club going and now that we are going fine I don't see why we must take in Dagoes and Sheenies—and everything." (Sits down with a bump.)

Another boy (rising)—"I agree with the last speaker. We sure want to be decent and respectable here." (Sits down.)

Another boy (rising)—"I don't want to stay in if the club is going to be Dagoes, Sheenies and Polacks." (Sits down.)

Another boy (rising)—"We are studying what to do with them and we sure don't want such a mixture here. Let somebody else look out for them. They don't need to come over here, anyway." (Sits down.)

(President looks frightened at the speeches. Looks anxiously at Mr. Riley. Leans over and whispers to him.)

President (rising)—"Fellows, I've asked Mr. Riley to take the Chair."

(Mr. Riley takes the Chair and motions the boy to speak.)

Boy speaks (rather nervously)—"I don't know as I can say anything more, but I'm sure dead against taking in foreigners." (Applause from the boys.) "It sure would spoil our fun—our morale. (Head up, with that last word!)"

Mr. Riley (rising and standing quiet a minute)—"Fellows, as I am acting chairman, I ask your close attention. I will not say I am surprised over your decision, but I am disappointed. But—this is your club. Yours is the jurisdiction. But, to get it before the house I ask one of you to move the adoption of my plan, in order that we may vote in a proper way." (Sits down.)

(A grinning boy rises and moves the adoption. Sits down with bravado. No one seconded the motion.)

Mr. Riley (motioning the president back to the chair)—"I believe I am a member of this club. And so I second that motion."

(Boys look puzzled. President puts motion to vote. Bedlam of "No, no," kills the motion.)

Mr. Riley (raises his hand and turns to president for permission to speak.) Fellows, just a few words more. Then we will drop the subject. How many of you had brothers in the war?"

(The hands of all go up. Boys look interested, expecting a story.)

Mr. Riley (with feeling)—"And, of course, you know my young brother sleeps in France. I am proud of his record, as I revere his memory. I wonder how you boys felt when they marched away and then how you felt when they came back—battered and crippled. But they had not a word of complaint. They fought and died that American ideals might be transplanted in new soil. They found the heel of the oppressor on the neck of the smaller nations and this brought forth the spirit of the Revolutionary days."

Brave Belgium, struggling Poland, the misguided provinces of Russia and courageous Italy all made the American soldier ready to die for their freedom. When you go home, ask these soldier brothers of yours what they think of foreigners. And now, good night, fellows."

(Mr. Riley goes out. Boys sit silently for a while. Then are dismissed by the president.)

ACT II

(Another club meeting. Officers and members in accustomed places. Business transacted. Atmosphere seems tense and boys restless. Some glanced covertly to the motto on the wall—"Americanization and what we can do.")

President (rising at close)—"Before we close the meeting we must decide on our Christmas work. The meeting is open for remarks." (Sits down.)

(Boys sit silently, looking around the room listlessly. Then each looked at the other and at the president.)

President (rising)—"We must decide tonight."

(Secretary sits with poised pencil.)

(A clearing of throats from the boys. After a while a boy in the back rises. Speaks (with hands on back of a chair to steady himself.)

Boy—"Mr. President and fellows, something has to be said, but I've been hoping someone else would say it. I'll have to admit I've been thinking since our last meeting. Then I felt just like the rest of you. But I did what Mr. Riley advised and talked with brother Bill. He had two years' service over there and came home minus one leg. And as he talked, somehow I felt different. Why, fellows, it isn't fair the way we treat the boys who marched side by side with our brothers! Why should we drop flat the boys who fought our fight—when they come back?" (Sits down abruptly.)

(Notices the changed expression on the boys' faces and rises again.) "I'm mighty glad I talked to Bill, he gave me a lot of new ideas. He said the Polack, the Jew, the Italian and the Belgian were their comrades in arms—their bunk mates, and no more loyal soldiers ever carried a gun. And that's what set me to thinking, fellows. We are willing these boys should fight, but we don't want to help them any here at home. I've said more than I thought I could—but, fellows, we want to play fair, don't we?" (Sits down.)

(Several boys jump to their feet at once.)

President (looks frightened and sits on edge of chair. Raises hand for order.)

(Another boy rises and speaks)—"I second Bert's motion." (Everybody laughs and boy looks confused. Begins again)—"I beg pardon, Mr. President—I mean I agree with what has been said. I've been thinking the very same thing. We better come off our high horse or else throw out our motto." (Points to motto on the wall.) "If we want to be good citizens we better be interested in making them, too. And, as Mr. Riley said, we are the senior society, and it strikes me we better set a good example." (Sits down.)

(Other boys rise and make similar remarks.)

President (rising)—"Fellows, let's get down to planning right away. We surely don't want Mr. Riley to be ashamed of his senior club. I will not appoint a committee, for it strikes me we all want to be on that committee. Shall we take into full membership these boys of whom Mr. Riley spoke—and shall it be for a Christmas gift to them?"

(Boys climb on chairs, wave arms and shout "Yes, yes, yes," at top of voices.)

Curtain.

SUGGESTIONS FOR TEACHING AMERICAN HISTORY

E. N. Rhodes

Some considerations relative to the periods of discovery and colonization will be taken up in this article. In teaching these periods keep in mind the following thought of Professor McMaster: "The motive of discovery; the effect of discovery upon geographical ideas of the time; the reason why the four great maritime powers of Europe came into possession of our country; why the Dutch acquired the Hudson; why the Spaniards occupied the Gulf Coast; the English the Atlantic Coast; the French, the Great Lakes and the Mississippi; and the profound and lasting influence that the particular arrangement of European settlers had on our latter history—these are the things it concerns us to know, rather than the doings of particular men and the Indian wars of particular colonies."

THE SPANIARDS

The spirit of chivalry, zeal for the propagation of the Catholic religion, and greed of gold conspired to prompt Spain to embark in schemes of conquest and settlement in the New World. The teacher should bear in mind that America was not a new continent as yet in the thought of the world, and that Spain long hoped to discover a new route to India.

The following factors determined the position and extent of the Spanish American Empire: A Papal Bull declared that all land west of the line of demarcation 370 leagues west of Cape Verde Islands should belong to Spain. The intent was that Portugal should prosecute her voyages of discovery by the eastward path around Africa and Spain by the westward. Spain possessed the Canaries and it was to this point that her navigators sailed and took advantage of the trade winds.

Spanish efforts were largely confined to the Caribbean Sea and the Gulf of Mexico, because the first voyage of Columbus was made easily and safely; it was thought that the Spice Islands might still be found in the western part of the Atlantic; the discovery of a water route was still possible; Mexico and Peru were found to yield gold.

Settlements were made at the mouth of the La Platte River because this stream furnished an approach to the mines on the Bolivian plateau, and on the coast of Venezuela on account of the pearl fisheries. The coast of Florida was occupied to protect the homeward route of ships from the ports of the Caribbean Sea and the Gulf of Mexico. That Spain's position in the New World was not better maintained and extended is due in part to the fact that it had always been sparsely populated, and it is not likely that a sparsely populated country would be successful in establishing new colonies.

Spain made many attempts to discover the Northwest Passage. It is interesting to observe that the Northwest Passage was not discovered until 1854, and was never successfully navigated by a single ship until 1905, by Captain Roald Amundsen, with his little ship Gjoa, and eight companions.

THE FRENCH PIONEERS

The motive for the interest of France in the New World is found in the fisheries of Newfoundland, the fur trade and religious zeal.

Before proceeding farther with these topics the following is suggested as a plan for studying a colony:

Geographic conditions affecting colonies:

(a) Location.

1. It should afford protection.

2. It should afford ready communication with the home country, first for supplies and later for trade. This comes to mean a situation upon a navigable river or upon a good harbor at the coast.

3. It should command.

I. Fertile soil and suitable climate (if an agricultural colony).

II. Interior trade (if commercial).

4. The climate should be healthful.

(b) Products. To prosper, some article of large profit must be found.

(c) Barriers. These are desirable to prevent undue expansion.

Sable Island

While the attempt to establish a settlement on Sable Island is not of great importance, it is interesting to observe the causes of failure. The forty men left on the island were taken from the jails of France. The island is a barren expanse of land without trees or thickets. It is constantly swept by storms which in the course of time change the whole aspect of the island by shifting the dunes. The only product of the almost desert land was cranberries, which were found in abundance on the lowlands. The winters are long and cold, the island being reached by the Labrador Current. There are no good harbors. In fact, the island is an object of terror even to mariners of the present day. It is therefore not strange that the colony did not succeed.

PORT ROYAL

Port Royal settled in 1604, was the first permanent French settlement.

The following geographic conditions favored its success. Well protected harbors were present, the mountains afforded some protection against the Indians. Lumber and iron were available, game abounded in the forests; communication with France was easy.

There were some conditions, however, that were opposed to success at Port Royal. Communication with the interior was not easy except by way of the St. Lawrence; the summers are too cold for the most successful agriculture. The rivers of the peninsula run north and south. The fur trade would there-

fore soon be cut short. Being easily accessible from the Atlantic, Port Royal became a field of conflict between the English and the French.

QUEBEC

At the junction of the St. Charles and the St. Lawrence Rivers is a belt of land at the base of quite a precipice. Between the cliffs and the rivers the settlements of Quebec was established. Considerations of defense and good anchorage in the lower St. Charles seem to have been all important in selecting this particular location.

The Canadian summer is brief on account of the high latitude. Quebec is barely in the wheat and corn belt. Rainfall, however, is sufficient for successful agriculture and such crops as barley, oats and rye can be raised.

The climate of Canada is essentially continental, while that of France is oceanic. The average winter temperature of Quebec and vicinity are between ten and fifteen degrees Fahrenheit, while those of France are between forty and fifty degrees. It is significant that many of the early settlers of Quebec came from northwest France, where the winters are especially mild.

The banks along the St. Lawrence are rocky and precipitous, presenting in many places only a bare surface. In general, the soil about Quebec is infertile, due to glacial erosion.

Success at Quebec was determined largely by the fur trade. There was easy communication by river and lake with a vast interior rich in furs. Friendly relations were established with the Algonquin tribes whom the French exploited, but unfortunately they reaped the lasting enmity of the Iroquois.

In spite of the natural advantages or disadvantages of Quebec, its final success depended upon one individual. The love of exploration and discovery, the missionary zeal, the fine courage, the unfaltering determination of Champlain, made Quebec a successful colony. The history of early Canada is a history of individuals. Likewise the history of Quebec is the history of Champlain.

SCHOOL ENTERTAINMENT DOROTHY AND THE FAIRIES

Rebecca Strutton

A CHRISTMAS PLAY FOR CHILDREN

Setting—Room or stage arranged as nursery. Preferably white walls with suitable border. Christmas tree stands in center.

Dorothy (front) seated at small desk, speaks meditatively, in first verse and begins to write, in second:

"From Dorothy to Santa Claus,"

I guess I'll start that way,
I hope he's not too busy,
To read everything I say!

Dear Santa Claus: I hear that you
This year feel poor and so
I'm putting just a little note
Right in my stocking toe.

I'm 'fraid the children 'round here,
Will surely fail to get
Quite all the things they wish for
'Cause you might run in debt.

So just bring me a book and doll,
A pair of skates and sled,
A cunning little muff and fur,
A cap and sweater—red!

A pretty little work box,
So I can learn to sew,
I'd like a nice new airship
And my top don't seem to go!

(Dorothy pauses a moment.)

I'm 'fraid you'll say I'm selfish,
So leave out the furs and toys,
Bring bags and bags of candy,
For all the girls and boys.
I told the children, you would leave
Their Christmas here with me,
'Cause Daddy went down town today
(Points to tree)
And brought me home a tree.

I seem so awfully sleepy,
(Gradually falls asleep)

I can't hold up my head

("Sweet and Low" softly on piano)

Hope I'll dream of Christmas angels

Tonight when I'm in bed.

(Enter fairies and while the leader waves wand and keeps Dorothy asleep the others bring in bags of candy, Dorothy awakens, spies candy and as Santa Claus appears she asks if it is from him. Fairies having disappeared.)

Dorothy—

How do you do, dear Santa Claus,
Did you bring all these things?

Santa Claus speaks—

No dear, it was the fairies—
Hear the flutter of their wings?

Dorothy—

I care little for the flutter,
But I'd love to see the face
Of a darling little fairy
Like a flower—full of grace!

(Fairies return and leader of fairies speaks)

Leader of Fairies—

We fairies heard your wish, dear,
So we have come to see
If we can be of any use
About the Christmas tree.

(Dorothy excitedly motions children to come forward, pointing to various ones.)

Dorothy—

Come up my little friends,
Santa Claus and fairies, too,
Have brought these lovely presents
For you—and you—and you!

(Children come forward and receive gifts.)

A RESOLUTION

(A boy and a girl in concert.)

Here's a New Year's resolution
Any one can make and keep;
It will help one's constitution
And enable one to sleep.

"I will try to keep from fretting
When I cannot see the sun;
I will try to keep from getting
Into quarrels I may shun.

"I will try to keep from grieving
Over troubles that are past;
I will try to keep believing
Things will all come right at last.

"I will try to keep from sighing
When I ought to smile, instead;
I will try to keep on trying
To deserve to get ahead."

—S. E. Kiser.

A Christmas Lullaby

Sleep, little one, in your tiny white bed,
Mother bends lovingly over your dear head,
Long years ago, on the sweet scented hay
The dear little Christ Child so peacefully lay.

Lullaby, lullaby,

Baby of mine,

Lullaby, lullaby,

His ways be thine.

Sleep, Baby Mine, as your dear Savior slept,
While his own mother a loving watch kept;
Singing to Him, as I'm singing to thee,
Songs that the kine heard, on low bended knee.

Lullaby, lullaby,

Baby of mine.

Lullaby, lullaby,

His ways be thine.

—Marion Mitchell.

THE TEACHING OF SPELLING IN THE ELEMENTARY GRADES.

Sister M. Alma, O. S. D.

The average class teacher stands in the midst of many pressures. Numerous and insistent are the demands made upon her time and energy. It is almost impossible for her to view the situation as a whole. Her point of view is obstructed. We propose to offer her here the necessary perspective. A few decades ago, much time and energy were spent upon the learning at least if not upon the teaching of spelling. A few years ago, the pendulum had swung to the other extreme with the consequent result that little power of visualizing was acquired by the child. Perfection in this instance as in every instance lies in neither extreme. "In medico stat virtuo." We hope by means of this survey to point out a mean between these two extremes; to present a more or less detailed analysis of the factors that go to make up the structure of our difficulties in teaching spelling in the elementary grades. Any adequate discussion of this problem falls naturally into three divisions; (a) the time to begin the teaching of spelling, (b) the material that properly belongs to elementary spelling, (c) the processes involved in teaching spelling. In other words we will consider when to teach spelling, what to teach, and how to teach it.

The first problem that presents itself for solution is, Why do we teach spelling at all? We teach children to spell in order to enable them to express themselves in writing. We teach Drawing, not that we hope or even desire to make our pupils artists but that we may open up to them another avenue of expression. If our ancestors had not acquired the art of writing, spelling would not have a place in our curriculum to-day. Since the child is continually receiving impressions of some sort, he is possessed by an ever present desire for expression. At different times in the life of the race, various means have been employed to this end: the crude picture on the wall of the cave, the beaded wampum belt in the hand of the savage, the oral word on the lips of the bard and finally the written word. Altho writing is a comparatively recent acquisition of the race, yet it would seem that we should have advanced farther than we have in the art of teaching spelling. Of all the subjects in the curriculum of the elementary school, spelling has probably proved to be a greater disappointment to-day than any other, not only to the child and to the teacher but to the public as well. From every side comes the verdict that the teaching of spelling in the schools of this country is a failure. In spite of the light that recent investigations in the field of pedagogy have shed upon the methods of teaching the elementary school subjects, our boys and girls continue to disappoint us in their spelling of the most common words. Business men find the graduates of our High Schools and Commercial Classes woefully deficient in this branch of study. Even College students are not immune to the spelling plague. Many causes have doubtless contributed to produce this condition but chief among them is that teachers look upon the units that compose the subject matter of spelling as words rather than as thoughts. This has led to them to shift the center of attention to the formal or mechanical side of the process. Such a course provides little motive for the child, requires little skill of the teacher and depends mainly upon mere repetition and brute endurance on the part of the child for success. It may be well to remind ourselves occasionally that we are apt to seriously disturb the balance of our teaching power when we shift the weight of our efforts too often or too far toward the mechanical side of the teaching process usually the more drill the less thinking and the more thinking, the less need there will be for drill. Where drill is too much relied upon, a memory load is the result. Let it not be forgotten that the memory is only one faculty of the mind and not a constructive one at that.

When the child of six enters school, he has a more or less well developed spoken vocabulary. He has a greater or less number of functional word memories in the auditory center of his brain. These word memories lead him into an understanding of what people around him are saying. They are capable of stimulating the cells in his brain known as the speech center. Thus he is enabled to give an intelligent answer to what is asked of him. It is the function of the first grade teacher to

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equip him with similar word memories in the visual area of his brain. She does this when she teaches him to read. Since reading, silent reading at least, is thought getting, it suffices for purposes of reading if the word picture be sufficiently vivid to call up the appropriate thought. When, however, her purpose is to teach spelling, it becomes necessary to have the word picture so vivid that the slightest error will be detected at once. How is she to accomplish this task. She may proceed in either one of two ways. She may associate the visual picture with the auditory one and at the end of the year, the child will have almost as many if not as many visual pictures as he had auditory ones at the beginning of the year. If the aim of the teacher is to exhibit the relatively large reading vocabulary that she has been able to build up in the short interval of one year, she will undoubtedly proceed in this way. If, on the other hand, the teacher desires to put the child in possession of the power to grasp the thought behind the printed page with as little expense of mental energy as possible then she will proceed in a widely different way. She will not rest content with this indirect connection between the visual picture and the thought for which it is a symbol. She will associate the rich thought element which she has previously called out into the center of his consciousness, with the visual symbol, the written word. That was the way the auditory word memories were built up. That was the way he learned to talk. That was the way he came to understand what others were saying in his hearing. After a time there is established a connection between the visual symbol and the thought. When this is done the sight of the word as a whole instantly calls up the thought. The various words as a whole are then gradually differentiated. Not until such time as this happens is it safe to direct attention to the parts that go to make up the word. We see then that the beginning of spelling can not reasonably be made until such time as the child can automatically connect the visual symbol and the thought. To undertake to teach spelling before that step has been taken is to invite certain defeat. Moreover, we are doing the child a positive harm. We are deliberately building a wall between him and the treasures of thought wherever they may be, enshrined whether in the text-books used in the several grades or in the literature of the race.

Having then determined when to begin spelling, let us now turn our attention to a consideration of what should constitute the subject matter of spelling. Since our purpose is, as we saw, to enable the child to express himself in writing obviously the first thing we must settle is: "What words will he need in the several grades to do this?" Doctor Franklin Jones, Head of the Department of Education in the University of South Dakota has contributed a valuable piece of research bearing directly on this matter. He used as subjects 1,050 children drawn from the elementary schools, above the first grade, from the States of Illinois, Maryland, Iowa, and South Dakota. He secured his material by requiring these children to write compositions on suggested themes designed to call into play their entire stock of words. The number of themes per student ranged from 56 to 105, the total number bring a little over 75,000. The total number of words recorded, counting each one as many times as it was used, was approximately 15,000,000. The number of different words, however, was only 4,532. Of this number 1927 or 42.5 per cent of them, were used by the children of the second grade. The third grade pupils used 469 more words or a gain of 10.3 per cent over the number used by the second grade. From the fourth to the eighth grade, inclusive, there were gains of 9.8 per cent, 9.5 per cent, 9.3 per cent, 9.3 per cent and 9.3 per cent respectively, over each preceding grade. Altho there were 1927 words listed for the second grade, yet no one child used that number of words. That number represents rather the entire field from which they selected their vocabularies. The average vocabulary was 521 or 27 per cent of the entire number listed for the grade. Moreover only 50 per cent of the class used 27 per cent of the words. Consequently 73 per cent of the words can not be considered as ready tools of communication by the other 50 per cent of the class. It might be noted in this connection too that there is scarcely a word in the entire second grade list that any second grade child would not recognize in his reader, or understand if used in his hearing. Write-

(Continued on Page 324)

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THE PEDAGOGICAL VALUE OF EDUCATIONAL MEASUREMENTS.

(Continued from Page 302)

The presentation of these data threw that assemblage into consternation, dismay, and indignant protest. But the resulting storm of vigorously voiced opposition was directed not against the methods and results of the investigation, but against the investigator who had pretended to measure the results of teaching spelling by testing the ability of children to spell. In terms of scathing denunciation the educators there present and the pedagogical experts, who reported the deliberations of the meeting in the educational press, characterized as silly, dangerous, and from every viewpoint reprehensible, the attempt to test the efficiency of the teacher by finding out what the pupils could do. With striking unanimity they voiced the conviction that any attempt to evaluate the teaching of spelling in terms of the ability of the pupils to spell, was essentially impossible and based on a profound misconception of the function of education.

"Last month in the city of Cincinnati that same association of school superintendents, again assembled in convention, devoted fifty-seven addresses and discussions to tests and measurements of educational efficiency. The basal proposition underlying this entire mass of discussion was that the effectiveness of the school, the methods, and the teachers must be measured in terms of the results secured."

This sketch of the development of the movement in public school circles lures the writer to prophesy. This is the first paper, if we mistake not, on the subject of standardized educational tests and measurements which has been read before the National Catholic Educational Association. If our teachers will but test themselves the usefulness of these objective measures the writer is willing to venture the prediction that no future meeting of our Association will be complete without the discussion of these standardized scales and measurements.

WHAT USE ARE WE TO MAKE OF THIS CONTRIBUTION?

What use is to be made of this great contribution by our devoted Sisters and teaching Brothers? To what degree are their painstaking labors to be enriched by the best that modern pedagogy has to offer? In the judgement of the writer the best is none too good for our splendid, self-sacrificing teachers. During the early pioneer days of this movement some of the products naturally suffered from points of crudity. But more than a decade of years of painstaking effort and carefully planned research has served to improve and refine them to a marked degree. They can be ignored now only at the expense of greater effectiveness. During the experimental period our position was naturally a conservative one. We wanted to be sure of our ground.

To what extent standardized educational tests, scales, and measurements are being used in the parish schools throughout the country at the present time is difficult to say. In Illinois the writer happens to know that they are being introduced in a constantly increasing degree. The Bureau of Educational Research at the University of Illinois has graciously offered its valuable services to them in this matter. The Sisters are beginning to make good use of them with consequent greater fruitfulness of educational effort.

In this matter as in others, the adage of Pope holds good:

"Be not the first by whom the new are tried,
Nor yet the last to lay the old aside."

The cost of standardized tests is but slight. In many subjects a single test paper may be made to suffice for the entire class by having the questions copied upon the blackboard, or by the pupils on their papers. This slight modification will not disturb the accuracy of the measurements nor the use of the results for purposes of comparison to any appreciable degree.

While this paper has pointed out the inadequacy and the general unreliability of the common type of curriculum test in which the teacher improvises rather hastily a set of questions to test the pupils' mastery of the subject-matter, and has enumerated the advantages of

a scientific standardized measurement, the inference is not to be drawn that the old-fashioned type of curriculum test is suddenly to be thrown into complete discard. The latter is not without merit of its own. It serves as a useful checking device. Furthermore, it affords the teacher an approximation—rough though it be—of the pupils' understanding of a given subject. It should not, and in fact, it cannot as yet be dispensed with.

But the discussion does disclose its unmistakable shortcomings. In other words, it should be valued for what it is—a practical check upon the pupils' application, and a rough measure of their mastery of a subject—and not be credited with mythical values. It decidedly does not furnish an accurate index of the pupils' proficiency and hence too great weight should not be placed in the results. As a rule it does not diagnose the weaknesses of class instruction, and consequently affords no basis for the formulation of remedial instruction. The common type of improvised curriculum test, independently of other informing factors, rarely furnishes a sure basis for the drawing of a sharp line of demarcation between promotion and failure. The results can practically never be used for comparative purposes. The burden of this paper therefore emphasizes the wisdom of using scientifically prepared, standardized educational tests as a supplementary device to furnish additional data, helpful for the teacher, which the improvised unstandardized curriculum test, by its very nature, could not possibly secure.

While preparing this paper, the writer had the opportunity of discussing this subject with Dr. B. R. Buckingham, former President of the American Association of Directors of Educational Research, and one of the greatest living authorities on the derivation and use of standardized scales and measurements. An observation made by Director Buckingham in the course of our conversation seemed to the writer to be worthy of being relayed to a larger audience. Referring to the fact that the Sisters were just beginning to utilize standardized measurements, Dr. Buckingham expressed the belief that the Sisters after discovering their usefulness would probably become ultimately their most consistent users.

For, with our devoted Sisters and Brothers teaching is not casual occupation for a few years but the consecrated profession of a life time. Consequently, they more than teachers of the transient character, are interested in utilizing every device which will enable them to reduce their work to a scientific basis and will increase the efficacy of their labors. There is the intrinsic joy that comes from a definite knowledge of the real results accomplished. The definite is always more satisfying than the uncertain or the conjectural.

Standardized tests and measurements are being used in every public school system of consequence in the country. It is not advisable for us to isolate ourselves from the great movements which stir to their very depths the educational life of our country. That way looms the Chinese Wall of isolation and consequent misunderstanding. It is well for us to be able to translate our results into the same terms used by others, to speak a common language, and to measure our achievements by the standards of the day. The results, we are confident, can redound only to our credit. It will afford us an opportunity as remarkable as it is unique, of demonstrating once for all to the citizens of our country that which we ourselves have known so long, namely, the splendid unsurpassed character of the products of the educational labors of our devoted teachers.

Moreover we shall have the advantage of speaking to them in the only language they can understand—the language of hard cold facts and of actual results objectively measured and verified. For, when to the painstaking labors and tireless zeal and unremitting toil of our devoted and heroic Sisters and teaching Brothers are added the best offerings of years of patient educational research, there is evidenced a quality of educational product which is unsurpassed.

Practice the art of being glad. There are some things it does not pay to postpone, and happiness is one. Do not think that you must do your work and acquire a competency before you can begin to enjoy yourself. If you cannot find pleasure in the doing of your work, you will not be happy over its accomplishments.

1—Leonard P. Ayres, "Making Education Definite," Bulletin No. 11, Indiana University, Vol. XIII, pp. 85-86, October, 1915.
2—J. M. Rice, editor of the Forum.

THE TEACHING OF SPELLING IN THE ELEMENTARY GRADES.

(Continued from Page 322)

ing being a more recently acquired art, not only with the individual but with the race, it is not as ready a tool of communication as speaking. This second grade list then constitutes the essentials of the spelling task for at least the second, third and fourth grades. Indeed the data gives evidence that these 1927 words form a large part of the real working vocabulary in the written work of all subsequent grades. From the standpoint of usefulness this list is worth many times as much as all the other lists combined. This fact is significant in determining our spelling material.

Attention was next directed to the evidence presented regarding the spelling of these words. Practically every word was misspelled by some one or more pupils, yet the highest number misspelled by any one pupil was 87, the lowest number 18, the average number of words, misspelled by the entire body of children tested was 48. The words bearing the distinction of being the most frequently misspelled were "which," "their," "there" and "separate." All four of these words appear in the second grade list. The very words that gave most trouble in spelling were almost invariably found either in the second or in the third grade list. Attention is further called to the fact that over nine-tenths of all the words misspelled by the 1,050 children tested were found in these two lists. May we not be justified in concluding from the evidence at hand that our task is not as extensive as it would at first sight appear to be. Perhaps a few words frequently misspelled have led us into the assumption that many words have been misspelled. Considering ten as the average number of words drilled on daily, we may readily compute that approximately 12,000 words are "ground out" during the elementary school course, almost three times the number ever used. If, instead, these troublesome, but most useful words were pointed out and effectively dealt with in these early grades, our handling of the most dangerous spelling material would be more efficient.

Having seen the value of the words comprising the second grade writing vocabulary let us determine, if possible, the source of that vocabulary. Using Doctor Jones' data as a basis of a writing vocabulary and the First and Second Book of the Catholic Education Series by the late Doctor Thomas Edward Shields as the basis of a reading vocabulary, we find that 593 words or 74.5 per cent of the entire vocabulary of the First Book were used by children of the second grade in their written compositions. It might be noted in this connection that these 593 words constitute 30.7 per cent of the entire second grade writing vocabulary. When we have mastered them we have mastered more than one-fourth of our problem. We find too that 3.6 per cent, 3.6 per cent, 1 per cent, .5 per cent, .5 per cent and .3 per cent respectively, of the reading vocabulary were used by pupils of the third, fourth, fifth, sixth, seventh, and eighth grades in their written compositions. 127 words or 15.9 per cent of the total number of words in the first book never entered into the writing vocabulary of the pupils of any grade. The remaining 1334 words did not come from the vocabulary of the First Book. Consequently, they must have sifted in from other sources, the vocabulary of the Second Book and from the child's own speaking vocabulary.

(Concluded In January Issue.)

CHRISTIAN BROTHERS A SOCIETY OF TEACHERS.

(Continued from Page 301)

It is needful that such things be better known and more amply realized by our Catholic people generally, and hence we can have no apology for presenting these things at this time. The life of the Brothers is largely a hidden life, and their work is almost necessarily a quiet, unobtrusive work. Yet their life is a singularly happy and fruitful life, their work of unbounded need in the upbuilding of right citizenship and the true Christian spirit. A glance at the record of their colleges is emphatic of the

worth of the Christian Brothers in the cause of Church and country. Their graduates are everywhere noteworthy for fidelity to the faith, while the leadership to which so many of them attain merits for the Brothers the esteem of all right-minded citizens.

Here, in part, is the roll of honor of the alumni of the Christian Brothers' schools in a single city of this country: 4 archbishops, 7 bishops, 28 monsignori, 843 priests, 6 governors, 938 public officials, 27 of them mayors, 721 engineers, 1,078 lawyers, 1,207 educators, 47 judges, 689 physicians, 147 bankers.

But, it must be borne in mind by all our people that this great work can not go on, neither can it reach its highest efficiency among us, unless more and more boys and young men make ready to take a share in it, to clothe themselves in the Brothers' habit, and give themselves unreservedly to the Brothers' life.

There are never wanting the right sort of young men and boys for the cause, and while very many noble souls stand by to assist us to multiply our number, to whom, in instances, we are unutterably grateful; it seems, nevertheless, all too palpable that scores of our boys are let slip from an apostolic career for want of direction, of encouragement, of zeal, aye, of enlightenment in those of us who should be the pillars of the teaching congregations in this hour of sorest need for the presence of the vowed Christian missionary in every highway and byway, to secure to the innocent their faith and purity, and to tell the erring children of a heedless populace of Christ, His teachings, and His sanctions.

We therefore feel privileged to appeal, with the esteem of Brother George Sauer, of the Brothers of Mary, to our zealous priesthood and devoted people: "Give us men; give us means."

THE BURNING BABE.

(Continued from Page 300)

made up mostly of musings on the deeds and words and emotions of the past. It wanted but a few days to make up the first year of his retirement from active life, and now Brother Dalmatius beat his breast with noble sorrow as he reflected how utterly lost, how utterly futile had been that brown and barren year. How little, how pathetically little, he had manifested any love for God! Ah, how weak and how regrettably human he had become! Once he had aided and abetted the little novices when they raided the peach orchard. Once he had told stories in recreation that made the old monks laugh so immoderately that the novice master had come over to tell them that their unseemly mirth was scandalizing the weak. Once he had picked up a sparrow that had broken its leg, and he had wasted nearly all the morning improvising bandages and splints. Once, chancing upon a young Brother who was very much discouraged and sick at heart, he had put his old arm about the shaking young shoulders and had crooned consolingly as a mother might have done—and this in face of the fact that the Rule—! Once he had plucked a big, luscious, crimson rose and had buried his pale face in its cool, velvety petals and had murmured, "My own dear Brother Rose!" And morning after morning, when the bell summoned him to the chapel, instead of being very sorry for all the sin and misery in the world, he had actually danced down the corridor, so strong within him was the conviction that the God Who made all things must have made them for happiness and love.

The organ softly stole into a prelude, and again Brother Dalmatius beat his breast. He was so unworthy of the habit he wore, so unfit for the company of these fervent religious of maturity, of these innocent and ardent novices! More than seventy years old was he, and yet a weakling, an idler, a sinner, a doddering old—

Brother Dalmatius rubbed his eyes. How strong the electric lights were about the Christmas crib! That waxen image used to be white, creamy white, he was sure; and now! The arms actually seemed to be moving—what pranks old eyes will play upon a man! But those were young eyes and bright eyes and, oh such loving eyes, that beamed upon him from the little figure in the crib, the little figure that seemed suffused with a radiance such as earth has never known, that seemed on fire with a holy, joyous, all-consuming flame!

THE OLD YEAR'S LESSON.

Sister Mary Agnes, O. J. M.

(For three characters.)

Child. The New Year is coming! I am so glad, so glad! He will bring me beautiful things, I know, and gifts of joy, health and happiness. Oh! why do not the hours speed on, and bring the bright New Year!—(Looking aside). But who is this, passing by so slowly? Ah! it is the Old Year! I had forgotten: his reign is not yet over, and I must harken to his words.

Old Year. (Approaching slowly.) So, child, you are impatient for the Old Year to be gone. But was he not a friend to you during the past twelve months? Did he not bring you many blessings, and make the sunbeams dance along your path full many a day?

Child. Yes, but there were shadows, too; and every day you brought some hard task to do.

Old Year. 'Twas for your good. Ah! 'tis thus they answer everywhere. Each one remembers all the sorrows he has borne, but the joys are all forgotten. Twelve months have I lived among these mortals, scattering with a lavish hand blessings and joys of every kind, wealth and comfort, health and happiness; now I go, and no thanks do I receive for all my services. They long for my departure, and remember only the strokes of justice I was forced to give, in chastisement for benefits despised. Ah! such is man! But I will leave him my parting blessing, and may it, like soft sunset rays, brighten his path for yet awhile. (Moves on.)

Child. (Aside.) The Old Year is going, and I shall never see him again.

Old Year. Yes, child, I am going—going whence I came, to the shores of eternity; but you mistake if you think never to see me more. One day we shall meet again—at the gates of Paradise, and what I hold, written here (showing a scroll) will open those doors to you or close them forever.

Child. Oh! what can it be? Do give the paper to me; you might lose it.

Old Year. No, my child; what is once given to my keeping I never lose and never forget. This paper contains the record of your deeds during the last twelve months—good and bad, they are all written here.

Child. Oh! let me have the paper, that I may efface the record of my evil deeds.

Old Year. Too late, my child; these marks are indelible, and, whether written in golden letters by your guardian angel, or in jet black characters by the enemy of man, so they must remain, till examined by the heavenly warden at the gates of Paradise, to form your passport within or to be your writ of condemnation.

But farewell. Time beckons me on and I must go. My reign is ended, and I leave this crown to my successor, the young New Year. (Takes off his crown.) Tell him to govern well, and may his subjects be grateful for his favors.

For you, my child, remember the parting lesson I have given you; the bright New Year will bring another scroll like unto this, but new and clean, on whose white page naught yet is written. Yours is the power to fill its spotless page with golden letters recording good deeds accomplished and virtues practiced; for this was your young life given you; beware to stain the new record with darkened characters.

I go. Farewell! Farewell! (Moves slowly off.)

Child. The Old Year has departed, and bears with him the history of my life during the past twelve months, as other years have done before him. Oh! if I had but thought of that sooner, and had taken care to send each Old Year off laden with a precious burden of my good deeds! But, alas! the days and months slipped past, and carelessly I let them go, thinking but of drawing from each such delights as it could offer. I have been like the thoughtless butterfly that flits from flower to flower, sipping dainty sweets from each, but never thinking of laying up rich stores for future use. But who is this approaching? O! it is the bright New Year!

New Year. (Coming in gaily.) Hail, all hail! my pretty child. We have never met before, and yet you know my name?

Child. Yes, New Year; I have been awaiting your arrival, knowing you would come about this time. The Old Year left you his parting blessing, and bade me

(Continued on Page 330)

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Catholic Heads Boston Schools.

Jeremiah E. Burke, one of the most prominent Catholic laymen of the Boston archdiocese, has been elected Superintendent of the Boston public schools. He has been an Assistant Superintendent for several years, is a former President of the Suffolk county branch of the Catholic Federation of America, and is a member of the Catholic Union of Boston.

Priests Provide Class-Rooms.

There are few places in the world where priests and people are making greater sacrifices for the cause of Catholic education than in the mission fields of Colorado.

During recent years several of the priests in this district have moved out of their homes in order to make it possible to open a parochial school and many of them are living in the rudest kind of huts that the children of their parishes may be educated in the faith.

Plan Standards for Institutions

Practical ideals to be realized by Catholic children's institutions will be set forth by a committee of standards under the direction of the Sisters Conference of Catholic Charities.

The committees will exchange ideas with a view to forming a final plan for standardizing Catholic child-caring agencies, covering procedure before admission, during the care and after the care of the child as well as equipment, management and all that concerns the child's physical, mental, moral and religious development.

Peru Wants American Teachers.

The Bureau of Education of the National Catholic Welfare Council has been requested by the Director General of Public Education in Peru, South America, to assist in securing 25 Americans wanted by the Government of Peru in its plans for the reorganization of her public school system. The work for these men and women will be principally of a supervisory or administrative character, and it is necessary that all be men and women of ability, good training—both academic and professional—and successful experience in educational work. A knowledge of Spanish, or ability to acquire a working knowledge of a language, is necessary.

Annual Report of Catholic University

The annual report of Bishop Shanahan, rector of the Catholic University, Washington, D. C., to the recent meeting of the board of trustees, shows continued growth in the activities of the university. The students, including 375 in Trinity College and the registrations in the summer schools of the University, make the total student registrations, men and women, 1,834. Individual donations amounted to nearly \$82,000, of which Cardinal Gibbons gave \$12,500. Devises from estates were approximately \$60,000. The library now contains over 133,000 volumes, outside of the law library and private libraries in use, which would bring the total up to 200,000.

Investigate Cost of Education.

With a fund of \$170,000 at their disposal, a committee consisting of nine prominent educators, appointed by the American Council of Education will soon begin an inquiry into the educational problems of the United States. The cost of education has always been considered of first importance, but owing to lack of funds the council has been unable to investigate in this direction before.

Lecture Courses Offered Institutions.

A series of seventeen lectures has been offered to Catholic universities, colleges and seminaries of the United States by the Department of Social Action of the National Catholic Welfare Council for the year 1921-22. The series is the third that has been arranged for educational institutions by the Social Action Department. Institutions desiring to avail themselves of these lectures have been requested to communicate with the Social Action Department, indicating the subject on which lectures are desired and the available dates.

Parochial School Given Preference.

Devotion to the cause of Christian education was the dominant note in the sermon delivered by the Most Rev. Michael J. Curley, when he was installed as tenth Archbishop of the Metropolitan See of Baltimore.

"Where there is a doubt," said the new Archbishop, directly addressing his priests, "as to which we will erect—a stately church or a capacious school—let us have no hesitation in making our choice: the school."

Worthy Tribute to the Sisters.

A decision recently handed down by the Supreme Court of Missouri would make salutary and enlightening reading for those who do not understand or malign our Catholic Sisterhoods. Coming from a source not influenced by prejudice, it has peculiar value.

A Catholic gentleman provided in his will that his insane wife be cared for during the remainder of her natural life by the Sisters of Charity. This provision was contested, judgment being rendered against the will in the lower courts. The case was appealed to the Supreme Court of the State, which decided in favor of the provision of the will. In the opinion the court said: "There will always be Sisters of Charity. The will of Thomas Connor left her at his death in kindly hands, where he had placed her in his life. She is left in the hands of those whose hearts go out and have for centuries gone out to the afflicted of all religious faiths."

The Supreme Court is a body of fair-minded and intelligent Americans. They hold no brief for either side of the question and spoke from knowledge and on conviction. There was not a Catholic sitting on the bench when this decision was handed down. It is an honest and voluntary tribute to the greatest body of Christian women in the world, our Catholic Sisters.

METHODS IN THE TEACHING OF SINGING.

(Continued from Page 303)

tific and entertaining manner, lays the correct foundation of the child voice, gives copious exercises in intonation and rhythm, and all these wonderfully graded, leading the children from the very first principles through the difficulties of intervals, notation, rhythm, tonality of keys, etc. Starting with the simplest elements of music, the first two notes of the scale, the child is led step by step into a working knowledge of the less difficult tonal and rhythmic effects. The exercises carry the child through all the problems that are likely to occur in the less difficult forms of music, including rhythm and the reading of intervals. The definite idea of the work is to develop the child's knowledge and love of good music, especially the Chant. All the exercises are based on a recognition of the vocal limitations of the youthful voice. The Ward system, as it is called, is based on sound pedagogical principles, this aspect of the subject as well as the musical being always kept in view. The entire pedagogical foundation is worked out in every detail, so that the child is led from the simplest phase of school singing to a wonderful facility in sight-reading. Results speak for themselves. When children of the primary grades are able, after one year's work in this system, to sing not only modern melodies but chant melodies at sight, I say, it is marvellous.

The primary object of school singing with us Catholics is to prepare our children to sing in our churches. Let us hope and pray that the time is not far distant when a well-trained children's choir, able to read music, will be considered a necessary adjunct to every church. As it is today, we have children singing in our churches, but we have no church-singing. What is worth doing at all, is worth doing well. We, with our parochial schools, are in a position to have the very best singing in our churches. The teachers have it in their power to bring about this result. Every singing teacher then should make a study of the art of beautifying and preserving the child-voice, and of getting the best results possible out of the training. If for no other reason than to make more solemn and more beautiful the services of the church, this should be done. There are few greater gifts of God to man than to be able to sing and sing beautifully; there is no stronger influence for good than to make it possible for our people to appreciate beautiful music.

Taught Three Generations in School.

The papers of Paris have been commenting upon the remarkable case of a priest in the diocese of Nevers. Canon Perreau, age 78, who is a professor in the Catholic college of Chateau Chinon, is still teaching in the same college in which he started as a professor. Several grandchildren of his first pupils are in his classes today.

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NEWS NOTES OF INTEREST.

The Catholic Church Extension Society asserts that if all the buildings which have been erected by its aid could be placed side by side, with a fifty foot frontage to each, there would be a line of churches twenty miles long.

One of the features of the Foch-Chicago celebration was the presentation by Supreme Knight Flaherty, K. of C., to Marshal Foch, of Cardinal Gibbons' favorite rosary. It was presented to the late prelate twelve years ago on the occasion of his golden jubilee.

An interesting scene was witnessed at the Convent of the Sacred Heart, Manhattanville, N. Y., on Sunday, Nov. 20, when the religious, college students and academy pupils of that institution joined in giving a rousing welcome to Ferdinand Foch, Marshal of France and Generalissimo of the allied armies.

Plans for a public monument in honor of Father Marquette, Jesuit missionary, who explored Michigan and the Great Lakes in the seventeenth century are being made at Ludington, Mich.

Tribute to the devotion, the sacrifices and the achievements of the white-robed followers of St. Dominic, priests and sisters, who for seventy-five years have contributed such notable services to Memphis, was paid

on the occasion of the diamond jubilee of St. Peter's church, Memphis, Tenn.

San Francisco, in keeping with the rest of California, is putting its best efforts into the mission restoration movement. The rehabilitation of Mission Dolores, as the Mission of San Francisco de Assisi is called, is the particular objective.

Virginia plans to pay honor to Father John Banister Tabb, the blind poet-priest of the South, by the institution of a children's library in Richmond, Va., and erection of a memorial monument over the poet's grave in Hollywood.

The novitiate of the Christian Brothers of Ireland which was located temporarily at Orienta Point, Mamaroneck, has been removed to Westpark, Ulster County, N. Y. The property which the Brothers have acquired is known as the Brookman Estate. It occupies a splendid location on the west bank of the Hudson and is admirably suited for the purposes.

The New Jersey State Board of education declined to pass on the question whether school boards of villages, towns and cities have authority to excuse public school pupils for one hour a week for purposes of religious instruction.

The time is at hand when the message of Catholic teaching should be

delivered by militant Catholic laymen by the roadside and in the streets of our cities, declared the Right Rev. John McNicholas, Bishop of Duluth, addressing the Holy Name Society in Milwaukee on a recent Sunday.

More than \$157,000 of the \$1,000,000 Chicago Sisters of Mercy Diamond jubilee campaign fund has been raised, it was announced recently by D. F. Kelly at a meeting of the campaign workers. Of this \$42,000 was collected in the recent tag day, conducted by 3,000 former students.

St. Stanislaus Jesuit College at Macon, Ga., attended by students from all over the world since 1874, is only a mass of cooling, jagged walls, surrounded by little monuments of patron saints and burnt brick hurled from the walls during a spectacular fire which destroyed the historic institution on the night of Nov. 8.

Officials said the fire started in a clothes room, but the cause is not known.

One out of every four men at the University of Notre Dame are working their way through school, according to latest reports of the university employment bureau. Two hundred and ten men are working as waiters in the refectory, as library clerks, as secretaries, as office men, as book store clerks, as prefects, as janitors, etc., while other men, the report does not consider, are also earning part of their expenses.

C. E. ASSN. REPORT OF THE 1921 MEETING.

The Report of the Proceedings and Addresses at the Eighteenth Annual Meeting of the Catholic Educational Association, which was held at Cincinnati, Ohio, June 27th, 28th, 29th and 30th, 1921, makes a volume of 664 octavo pages, and is issued in paper covers, as No. 1 of Volume XVIII of the Quarterly Bulletin of the Association. The meeting, which was more largely attended than any of its predecessors, brought together representatives of the important Catholic educational interests of the country at large and gave great satisfaction to all who participated. Public meetings and popular addresses were omitted, this allowing the time of the assembled educators to be devoted exclusively to consideration of the special educational problems in which they were interested.

Among the many scholarly and valuable papers read at the sessions of the Parish School Department, there was probably none relating to a practical problem of greater current interest in educational circles than that of Rev. John A. O'Brien, Ph. D., director of the Columbus Foundation, University of Illinois, on "The Pedagogical Value of Educational Measurements." The timeliness of the topic is beyond dispute. Within the past decade the use of standardized educational tests, scales and measurements has been growing throughout the country to such an extent that the public school systems of appreciable size not employing these modern services are the marked exception. Experiments innumerable in this country and abroad have demonstrated a preposterous degree of variability in the ratings given by teachers to the same examination papers. Nor was this confined to subjects like literature, where the difference might be attributed to idiosyncrasies of taste. How often, under a system so uncertain in its results, the promotion of a pupil, or the honor of graduation on one hand, or ignominious failure on the other, might depend not on the fated student's work, but on the accident of whether his rating depended upon this teacher or that—both teachers being competent, and both meaning to be perfectly fair!

So much for the unreliability of markings in public schools under the old haphazard system of measuring educational products. "Is there any basis for assuming that the case is otherwise with our devoted Sisters or teaching Brothers?" Dr. O'Brien, in his paper, asked this question, and answered it in the negative, citing in support of his conclusion a test which he made on the occasion of a visit to a body of several hundred teaching Sisters at the motherhouse in Illinois. "The teachers," he said, "were asked to rate the paper independently of one another. Time allowed but twelve Sisters to mark the paper. Here was a group of teachers of exceptional homogeneity. They were members of the same Order, they had received the same pedagogical training. They had ostensibly the same educational standards. Obviously the ratings given to the paper by these Sisters should be practically the same. Yet the marks of these twelve teachers ranged all the way from 75, meaning 'Poor but passing,' up into the 90's, meaning 'excellent.'" He thinks that if teachers who object to the adoption of standardized tests were familiar with the findings of any of the numerous investigations on the variability of teachers' marks, prudence would deter them from decreeing the educational mortality of their pupils on a margin so slender and unstable.

In conclusion, the Doctor urged the teachers in Catholic schools to test for themselves the standardized scales and measurements, to the end that their painstaking labors may be enriched by the best that modern pedagogy has to offer. "It is not advisable," he declared, "for us to isolate ourselves from the great movements which stir to their very depths the educational life of our country." "It is well for us to be able to translate our results into the same terms used by others, to speak a common language, and to measure our achievements by the standards of the day."

A spirited paper on "Education for Citizenship," by Rev. Joseph A. Dunne, Superintendent of parish schools at Albany, contained this eloquent appeal: "Let us never forget that the Catholic Church was the cradle in which Christian democracy was nursed from the beginning. There is no more brazen travesty of history than that which boasts that democracy was introduced by the Reformation. It can easily be proved that the theory of government by consent underlay the Gothic rule in Spain as well as the Carolingian and Merovingian monarchies. Centuries before the democratic theory was tried out far and wide in Christendom, applications of it were made that were both prac-

tical and workable." He went on to argue that the first great foe of democracy is ignorance and the next is indifference. Children must be taught their duty of exercising the prerogatives of citizenship. "The ideal democracy would have each of its subjects alive and palpitant with interest in its behalf." In other words, the average citizen must be alert, and not leave politics to the self-seeking politicians.

"Education for Character Foundation" was the subject of a thoughtful paper by Rev. Joseph J. Wehrle, D. D., superintendent of the parish schools at Erie. Rev. James P. Murray, superintendent of parish schools at St. Louis, discussed "The Problems of Motivation," showing that making the tasks of the school room significant and purposeful to each child, by relating them to his childish experiences, questions, problems and desires, while not a new departure, is an effective method of enlisting the interest of pupils in the work they are called upon to perform. "The effectiveness of motivation," he said, "depends largely on the tact and discretion of the teacher."

Rev. William A. Kane, superintendent of parish schools in the Diocese of Cleveland, led in a discussion of "Co-operating with Public Officials," in which he remarked: "During the war no lines were drawn. We walked hand in hand with the public officials in our endeavors to bring the children into activities suggested." He also said: "It has often forced itself upon me in dealing with public officials that they do not understand us and we do not understand them. * * * We are often to blame for this. * * * In every criticism we see red, and yell bigotry. Often it is not bigotry at all. It is simply ignorance. They do not know us, and we have not taken the time to tell them what we are doing and why we are doing it."

Brother George N. Sauer, S. M., Mount St. John, Dayton, Ohio, discoursed on "Vocations to the Teaching Brotherhoods," suggested the good that would come from increase of scholarships and endowments, and concluded "With full confidence that God will bless their labors if they but serve Him faithfully, the teaching Brotherhoods make this appeal to all who are interested in their development and in the welfare of Catholic education: 'Give us men; give us means'."

It is impossible in a necessarily brief review to list all the important subjects that were discussed at this significant gathering, much less to condense into a limited space the gist of the 664 pages of the Report. The volume as a whole will afford a valuable source of information to all who are interested in the subject of education.

THE CLASSICAL INVESTIGATION.

There are circles in which it has been customary for a long time to say, as if the conclusion were beyond dispute, that "the classics"—meaning instruction in Greek and Latin as a necessary portion of the modern educational curriculum—"are on trial." Friends of the old learning now appear who seem to admit that the time for a merely didactic defensive has gone by, and that something practical is demanded. A Special Investigating Committee of the American Classical League, which met at Philadelphia early last July, and at Princeton, New Jersey, later in the month, is now engaged in carrying out a comprehensive program.

The chairman of this committee is Andrew F. West, and the other members are W. L. Carr and Mason D. Gray. It is assisted by an Advisory Committee of fifteen and a Regional Committee with members in all parts of the country. The purpose of the inquiry conducted by this organization is to discover the present status of Latin and Greek; the actual objectives aimed at in current practice; the extent to which these objectives are attained or obtainable; the means commonly employed and the means most effectively employed in attaining them. On the basis of the information secured by this inquiry it is purposed to formulate a constructive program involving the determination of the most important objectives, and the means to be recommended as the most effective in attaining them as to (a) content of courses, (b) methods of teaching, (c) qualifications and training of teachers.

The co-operation of Latin teachers throughout the country is invited in the portion of the inquiry pertaining particularly to that language, in the study of which there is a more numerous and more widely distributed body of pupils than is the case with Greek.

Twenty-six objectives, with various degrees of importance, have been listed, each being suggested as a topic of research, so that the extent to which it is attained may be represented on the basis of statistics. The committee calls

attention to an important distinction between ultimate and immediate objectives in the teaching of Latin:

"By ultimate objectives are meant those which involve educational values upon which the justification of Latin must in the last analysis depend, namely those abilities which continue to function after the formal study of Latin has ceased; for example, the ability to determine the meaning of an unfamiliar English word derived from Latin. By immediate objectives are meant those indispensable practical daily aims in which progressive achievement is necessary for the attainment of the ultimate objectives, but which may cease to function after the formal study of Latin has ceased; for example, the ability to conjugate a Latin verb. It is essential that this investigation embrace both types of objectives."

Graduate students, it is expected, will be found, who are trained in the technique of the type of research involved, and who will agree to make some of the topics of the inquiry their major problems during the next two years. Many individual teachers of Latin are already carrying on studies and experiments connected with some of the topics, and others will be enlisted in the work, full details of which may be obtained from Andrew F. West, Princeton University, Princeton, N. J. The inquiry is financed by the General Education Board.

EDUCATIONAL MOVING PICTURE FILMS AND STEREOPTICON LANTERN SLIDES.

Catholic schools and colleges are using large numbers of motion picture machines and stereopticons for visual instruction. They will be interested to know of various sources where films and slides may be obtained. The United States Bureau of Education has a large number of educational films available for schools of all types at no expense except for transportation. The Bureau does not distribute these films direct from Washington, but through state distributing centers which act as exchanges. In most states this is the extension division of the state university. The films are deposited with these centers, and educational institutions and organizations and civic organizations may obtain them by paying transportation charges. The films must be shown without charge to the public.

The list of film subjects available include war subjects, industrial subjects, health subjects, agriculture and travel subjects, coast guard defense subjects, and other miscellaneous subjects. Circular information can be obtained by addressing the United States Bureau of Education, Washington, D. C.

There are a large number of other sources from which material for visual instruction may be obtained. For instance, films on health subjects may be obtained from the Children's Bureau, Department of Labor, Washington, D. C.; Surgeon General's Office, Washington, D. C.; National Tuberculosis Association, 381 Fourth Avenue, New York City; Elizabeth McCormack Memorial Fund, 6 North Michigan Avenue, Chicago, Ill., and others.

Educational films on general subjects may be obtained from: Worcester Film Corporation, 145 West 45th Street, New York City. Atlas Educational Film Co., 29 East Madison Street, Chicago, Ill. Community Motion Pictures Bureau, 46 West 26th Street, New York City.

Bray Productions, Inc., 120 West 42nd Street, New York City. Educational Film Co., 729 Seventh Avenue, New York City. Famous Players Lasky Corporation, 485 Fifth Avenue, New York City. International Church Film Corporation, 920 Broadway, New York City. Kinetograph Co. of America, 71 West 23rd Street, New York City. Society for Visual Education, 327 South La Salle St., Chicago, Ill. The New Era Films, 207 S. Wabash Avenue, Chicago, Ill.

General films on various educational subjects may be obtained from the U. S. Department of Agriculture, U. S. National Park Service, U. S. Bureau of Mines, U. S. Reclamation Service; Children's Bureau, Department of Labor, and the Surgeon General's Office, all in Washington, D. C.

Practically all of these Government offices have educational lantern slides. Commercial houses from which slides may be obtained include: Underwood and Underwood, 417 Fifth Avenue, New York City. National Association of Audubon Societies, 1974 Broadway, New York City.

Geography Supply Bureau, 115 Kelvin Place, Ithaca, N. Y. Keystone View Co., Meadville, Pa.

McIntosh Stereopticon Co., 410 Atlas Block, Chicago, Ill.

Catholic lantern slides on religious subjects may be obtained from: Joseph F. Wagner, 28 Barclay Street, New York City. Devereaux Co., 64½ Flatbush Avenue, Brooklyn, N. Y.

SEVEN HEALTH HABITS.

Dr. S. W. Small, school hygiene expert of the U. S. bureau of education, has listed seven "health habits" to be taught as part of the public school curriculum. These seven are: Full bath oftener than once a week, brushing the teeth once a day, sleeping long with windows open, drinking much milk and little tea and coffee, eating plenty of vegetables and fruit, drinking four glasses of water a day, and playing out-of-doors each day.

RELIGIOUS INSTRUCTION.

Rev. M. V. Kelly, C. S. B.

School Children Assisting at Mass.

As Catholics, our first and most important duty is assisting at Holy Mass. As Catholic teachers, we have no interest more deserving our attention than securing in our pupils the proper fulfillment of this duty. Much depends upon the method through which we deal with it.

In this, as in everything else connected with school work, we must never forget that we are teachers. Our work is to train—that is to say, to so discipline or influence our pupils as to secure results that will last through life, not merely to have them give an exhibition of conduct which ends with their school days. More than one teacher fails in this respect, and that sometimes in matters of great moment. We can deceive ourselves. We can feel satisfied we are sanctifying children when, in reality, the best that can be said of the procedure is that they are young and docile enough to be led through certain religious practices. Very often it happens that no evidence of beneficial results therefrom is discernible in after life.

Unfortunately, just something like this may be remarked in connection with a duty so sacred as that of assisting at Holy Mass. Otherwise, there are common experiences very hard to explain. Children attending our parochial schools are brought to Mass by their teachers frequently, in some cases daily; this goes on for a number of years. In many cases no good habit seems to have been acquired, no particular devotion to the Holy Sacrifice seems to have been cultivated. When school days are over how many of these children, of their own initiative, attend Mass with more or less frequency on weekdays; how many never? And is not this just the test everyone must consider reasonable? It seems almost impossible that rational natures should attend Mass devoutly several hundred times, could grow in grace as such a practice would necessarily ensure and at the end of it all be so completely lacking in love for those Divine Mysteries as not to be prompted to continue the practice at least occasionally. The record of Catholic school graduates in this matter forces upon us the conclusion that we have still something to learn about the proper method of dealing with the subject in classes of religious instruction. Sometimes we meet delinquents among the faithful. They have not been to Mass for years and are not yet contemplating a change. Not uncommonly such persons dare to explain that their dislike for attending church is due to having been obliged to spend so much time there when they were young. I have used the word "dare" advisedly, because it is almost instinctive with fervent Catholics to resent such reasons being offered. Let us not be too sure, however. It is the peculiar grace of every religious function or ceremony to afford greater and greater interest as years go by, if we have habituated ourselves to take part in it with becoming respect and devotion. No one who believes in the Christian dispensation can have any doubt of this. On the other hand, should a child have had the misfortune to be taken frequently to Mass and other devotional exercises, little or nothing being done to train him in assisting thereat with becoming devotion, it would not be surprising at all to find a growing revulsion against its continuance. We must not forget all we have been taught about the awful danger of abuse of grace.

Ordinarily our good earnest Catholics consider the school is giving the highest evidence of efficiency and zeal when teachers succeed in having the children present at Mass every morning. Not uncommonly, perhaps, teachers themselves entertain the same conviction. I shall be bold enough to give my first warning to teachers on this point. The number of Masses which children attend is in itself no proof at all. The number which they attend with real attention and devotion, be that number ever so small, is something to always take account of. Then, if you find that your pupils attend with greater and greater devotion as they advance in school from one grade to another, if you perceive that their desire to multiply Masses increases gradually with the completion of one year after another, you have the consolation of knowing that you are doing a very, very great work for God. What can we do, therefore, to promote this fervour, this devotion

spirit among the little ones committed to our care?

You have probably many times in life been struck by the spirit of faith which animated a congregation amid modest, uninspiring surroundings of a country church. Their conduct, the expression on their countenance, their whole bearing was a source of edification. There was no mistaking their sincerity and earnestness. That we should produce equal results is certainly asking very little. And still, with all the efficiency of our parochial school system, with its wonderful organization, with its hours of religious instruction and training, Sunday and week-day, we should really be surprised to find the great majority of our pupils accustomed in after-life to give an example of anything so wholesome as this. What is the explanation? Have we not the right to expect that our adult Catholic population after an entire youth in Catholic schools should have cultivated a devotion to the Holy Sacrifice of the Mass not less than obtained among the simple, uneducated faithful during the days of persecution in Ireland?

I suspect the answer is that both in Ireland and in our quiet country parishes the influence of parents has been the great power for good. They and they alone had to look after this. The success of our efforts, therefore, to bring children up to that same standard of devotion and reverence will depend largely upon the extent to which we enlist the co-operation of parents in our endeavors. It seems that teachers live constantly under the temptation to supplant the parent instead of confining themselves to their plant duty of assisting them.

In many places much is done to make the children's Mass attractive. They are brought there in rank, they are taught to march gracefully up the aisles; the music, perhaps, inspiring rather than devotional; on the sanctuary, boys file out in colors rivaling in variety a splendid pageant. Now, remember we are training children to assist at Mass regularly and devoutly in after-life. Will all this attractiveness really contribute to the effect aimed at? Is it not proverbial that the convert in a boarding academy rarely perseveres and this notwithstanding years of waiting, of instruction and of salutary precautions? During those years every religious exercise in the church was attractive. It was so easy to attend Mass and Benediction when everything connected therewith invited attendance. But from there to the little church in the country town, with its handful of Catholics, with nothing in the architecture, the ceremonial, the music, and the general associations of the place to inspire or even entertain, how great the contrast. How terrible the disappointment! For similar reasons we must be very much on guard lest all those inviting conditions with which we surround the child's Mass attendance during school days may only serve to weary him of occasions much more prosaic later on. It is one thing to join in the recitation of public prayers with vigor and seeming fervor when everything around leads thereto; it is something altogether different some years after to preserve recollection and never fail to respond to every call, though there be nothing but individual piety and sense of responsibility to prompt to its accomplishment.

Generally, it may be said that any method of assisting at Mass which cannot be continued definitely by the individual child in after-life is a mistake, when imposed upon children as a regular practice. I have in mind a certain parish where all the children of the school were required to attend Mass every day. The sisters accompanied them; five decades of the Rosary were first recited; the remainder of the time was spent in singing hymns. This is a legitimate method of assisting at Mass. Was there any training in it at all? Can it be said these children were being taught how to assist at Mass? When the time came for them to leave school and depend upon themselves what might we reasonably expect? Of those who were thoughtful enough to have their beads with them, that they would spend ten minutes in this exercise; of the others, nothing—they would be seen standing at the back or seated, without a prayer-book, ready to leave the first moment after the priest had come down from the altar, if not before. Gregarious assistance at Mass may in some places and under certain circumstances be a necessary evil; this is the best that can be said for it. Nothing but necessity can defend "the children's Mass" as a feature of Sunday ob-

servance. Many parents, especially many fathers, have few hours to spend with their children during the week; nevertheless we will insist upon taking these children from them on Sunday morning, when they have a little free time and when the most solemn duty of the week is to be fulfilled.

The suggestions of this paper are purely of a negative character; in the next issue I shall undertake the positive side of the work and try to outline methods that may be used to an advantage.

CURRENT EDUCATIONAL NOTES.

(Continued from Page 298)

might well be found in this: That poetry is speech in which the instrument counts as well as the meaning—poetry is speech for its own sake and for its own sweetness. As common windows are intended only to admit the light, but painted windows also to dye it, and to be an object of attention in themselves as well as a cause of visibility in other things, so, while the purest prose is a mere vehicle of thought, verse, like stained glass, arrests attention in its own intricacies, confuses it in its own glories, and is even at times allowed to darken and puzzle in the hope of casting over us a supernatural spell."

The distinction is a bit too sharply drawn; also too inclusive. For there is a legitimate use for decorative prose as well as decorative verse; and not all poetry—indeed not any of the really finest and highest poetry—is fashioned on the decorative order. Yet in essence the distinction is significant, and its application to the teaching of poetry should be fruitful. Along with it might go the saying of the artist Whistler: "There can be no decoration without repose." That disposes of freakishness in all realms of art.

THE OLD YEAR'S LESSON.

(Continued from Page 325)

offer you this golden diadem. (Gives the crown.)

New Year. I accept it with respect, for it was the honored crown of many a venerable head. In placing it on mine, I but accept an honor that must remain with me a short time only, then pass to others.

Child. Yes; but you bear in your hand a sceptre to be used by you alone. (Pointing to a wand of gilt paper enclosing a scroll.)

New Year. True; can you guess the use of this?

Child. Yes; the Old Year instructed me as to its meaning, and I am determined that naught but golden characters shall appear on its fair face.

New Year. 'Tis well, dear child. May the record of your life written here be such as will make your angel smile with joy as he imprints the golden letters; then will it be the magic word that opens the bright portals of Heaven to you, and form an immortal poem that you will sing with joy through all eternity.

To the audience:

Today, dear Friends, my reign begins;

May it be full of peace

For you, your kindred, every one,

With joy that shall not cease.

May virtue be your constant guide

And cherished friend this year;

While Faith, bright star, shall lead you on

To the new-born Savior here.

Let Hope and Love, those sisters fair,

The heaven-born and blest,

Companions be along your path

And lead to joy and rest.

Religion still your firm support,

May Angels now as then

Sing canticles they sang of yore,

"Peace on earth, good will to men."

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BOOK NOTICES.



Effective Expression. A textbook on Composition and Rhetoric for the Four Years of High School and the First Year of College. By Charles Elbert Rhodes, A. M. Cloth, 532 pages. Price, \$1.60 net. The Gregg Publishing Company, New York.

The author of this book is a teacher of long experience and a well-known lecturer on English. For his seeming temerity in adding to the already extensive list of text books on this subject he makes no apology, but asserts that "a live subject constantly demands fresh, new books to keep it alive." He believes, he says, that he has something to offer, and he offers it. The keynote of the volume is sounded in the title, "Effective Expression" being an adequate and attractive substitute for "Composition and Rhetoric." The book is remarkable for its departure from hackneyed formulas and its avoidance of worn-out terms. It revivifies an old subject by dressing it in new diction and adopting novel methods of presentation. Teachers and pupils may derive assistance from a work like this which lifts its theme out of the ruts.

The Social Mission of Charity.

Study of Points of View in Catholic Charities. By William J. Kerby, Ph.D., L.L.D., Professor of Sociology in the Catholic University, Washington, D.C. Cloth, 196 pages. Price, \$2.25 net. The Macmillan Company, New York.

Analytical study of the background of poverty, followed by examination of the relations of justice and poverty, of property and poverty and of justice and charity, occupies the opening chapters of Dr. Kerby's valuable book, the aim of which is to place in clear view the correct principles of Christian Charity. Without in the least undervaluing the achievements of the Catholic Church in various fields of charitable relief, Dr. Kerby deprecates the disposition prevalent in some circles to look upon Catholic charities as purely religious activities. In so far as the view fails to take into account the fact that these charities are social service of the very highest order, it will lead, he argues, to error of policy and emphasis that produce estrangement which it would be profitable to avoid. As a remedy for existing isolation he favors increased specialization — opportunities

for the training of Catholic workers in the various fields, that they may attain the vast amount of technical information necessary to the most effective handling of the problems with which they are to deal. Co-operation and co-ordination are recommended, and conferences are advocated as essential to progress. Clergy and laity alike will find Dr. Kerby's volume, which is one of the "Social Action Series," essentially a book for the times.

Elementary Qualitative Analysis of the Metals and Acid Radicals. A Laboratory Manual. By Frederick C. Reeve, E.E., acting head of the Department of Physics and Chemistry at the East Side High School, Newark, N. J. Cloth, 143 pages. Price, \$..... D. Van Nestrand Company, New York.

This is a simplified text presenting a subject of some difficulty unencumbered with non-essentials. The objects which the author has kept in mind are to indicate the main scheme of analysis without the complication of special conditions; to give working directions for each test rather than its description, and to write the chemical equations for all reactions.

Maryknoll at Ten. A short history of the American Seminary for Foreign Missions. By William Stephens Kress, Priest of Maryknoll. Issued by the Catholic Foreign Mission Society of America, Maryknoll, Ossining, P. O., New York.

The existence of Maryknoll dates from June 29, 1911, the day on which that missionary institute was authorized by His Holiness Pope Pius X. Its object is the preparation of American Catholic Priests to labor among the heathen. The Maryknoll Sisters, officially designated Foreign Mission Sisters of St. Dominic, have been in existence as an auxiliary group since 1912, but were not incorporated as a religious congregation with approval from Rome till February of last year. At ten years of age, Maryknoll-on-Hudson is flourishing in a high degree and has won wide recognition for good work inspired by unselfish enthusiasm. Its history, set forth in the attractive pamphlet under review, is of inspiring interest.

Daisy, or a Flower of the Tenements of Little Old New York. By Gilbert Guest. Cloth, 236 pages. Price, \$1.00 net. Burkley Printing Company, Omaha, Neb.

Here is a story of real life, taking one into the slums of the great metropolis, and showing that character can blossom sweet and pure in the most unlovely surroundings. Dan, the newsboy, is sketched as truthfully as the little heroine, and their adventures are such as actually take place in this every-day world. Spiritual values are ignored by many writers of the present age, but not by the author of this wholesome narrative, whose young readers will be inspired with high conceptions of the purpose of human existence—of man's duty to his fellows and to God.



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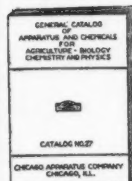
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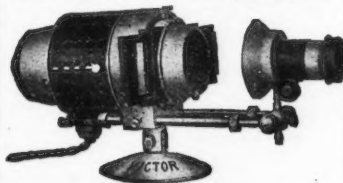
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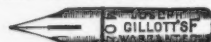
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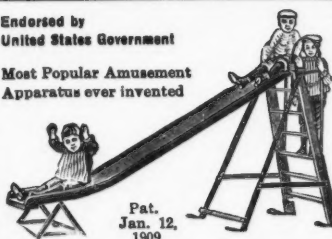
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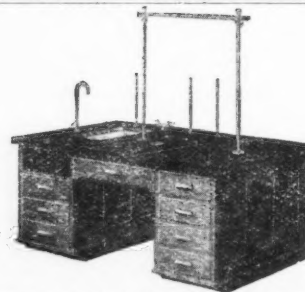
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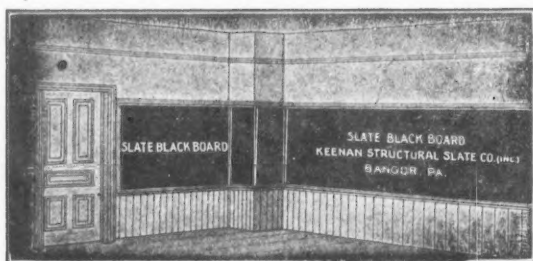
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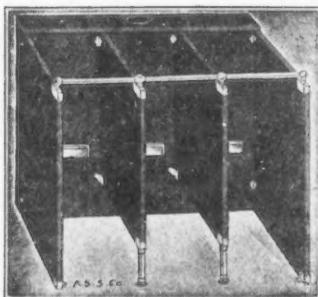
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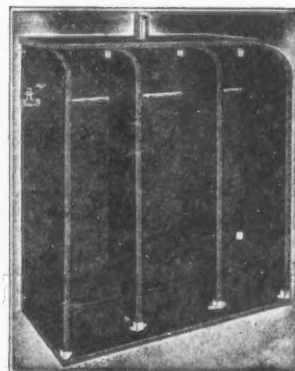
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Production facilities and research assure service and prompt deliveries from large stocks of standard sized slabs. The booklet, "Natural Slate for Blackboards," prepared especially for Architects, School Officials and Parents, containing extracts from laws, recommended practice, opinions of various authorities, details, specifications and other data will be mailed upon request.

"Natural Slate Blackboards outlast the building."

NATURAL SLATE BLACKBOARD COMPANY

HEADQUARTERS: PEN ARGYL, PA.

MILLS: Slatington, Windgap, Pen Argyl, Bangor